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Centenary Memorial
of Paxton, June 14, 1865.
Historical address by
George W. Livermore,
Oration by
Rev. John F. Bigelow, etc.



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Centenary Memorial
OF
PAXTON;
OR THE
EXERCISES OF THE
HUNDREDTH ANNIVERSARY
OF THE
INCORPORATION OF THE TOWN;
INCLUDING A
HISTORICAL ADDRESS,

BY
GEORGE W. LIVERMORE, ESQ., OF CAMBRIDGE;

AN ORATION

BY REV. JOHN F. BIGELOW, D.D., OF KEESVILLE, N. Y.;

A POEM

BY MR. GEORGE GARDNER PHIPPS, OF PAXTON;

AND OTHER EXERCISES UNDER THE DIRECTION OF

GEORGE N. BIGELOW, ESQ., OF FRAMINGHAM,

PRESIDENT OF THE DAY.

THE CELEBRATION OCCURRED, JUNE 14, 1865.

WORCESTER:
PRINTED BY EDWARD R. FISKE & SON.
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PAXTON CENTENNIAL.

INTRODUCTION.

The Centennial anniversary of the incorporation of the town of *Paxton*, was celebrated on the fourteenth day of June, A. D. 1865, with ceremonies interesting and appropriate to the occasion. Not only the greater part of the inhabitants of the town were brought together, but many also from abroad, who claimed relationship by birth or lineage.

The exercises which occupied the greater part of the day, were admirably conducted, and the most pleasant impressions seem to have been left on the vast gathering of the sons and daughters of the town.

The exercises of the forenoon were held in the Congregational Church, to which the guests and citizens were escorted at a seasonable hour, by the Leicester Band. The exercises in the Church were as follows.

VOLUNTARY UPON THE ORGAN;

PRAYER BY REV. WILLIAM PHIPPS;

ANTHEM BY THE CHOIR.

HISTORICAL ADDRESS, BY HON. GEORGE W. LIVERMORE,
of Cambridge.

CENTENNIAL SONG, Written for the occasion.

ORATION, BY REV. JOHN F. BIGELOW, D. D. of Keesville, N. Y.

ANTHEM, by the Choir.

After these exercises, the audience adjourned to *the Common*, where a sumptuous dinner had been provided for nearly four hundred persons. Everything here was tastefully, and comfortably arranged in a large and beautiful booth, through whose covering of green boughs from the forest, the tinted light and the balmy air of one of June's most delightful days, were admitted.

Following the dinner, many short and spirited speeches were given, and the time was closely occupied till between five and six o'clock, when the celebration was closed, by the singing of "*Auld Lang Syne*" by the whole assembly. Songs by the *Paxton Glee Club*, and music by the *Leicester Band*, were very pleasantly interspersed with the other exercises of the afternoon. The *Poem* and the *Sentiments* prepared for the occasion, by the Toast Master, Mr. George G. Phipps, will be found in their place.

A most important interest to the whole occasion was given by the genial and accomplished manner, the graceful speeches, and the brilliant wit, of the *President of the day*, George N. Bigelow Esq., of Framingham.

ADDRESS.

LADIES AND GENTLEMEN, NATIVES AND CITIZENS
OF PAXTON:—

An absence of almost half a century has deprived me of citizenship, but not of a feeling of interest in the place of my nativity; for time and distance cannot make me forget that my grand-parents were among the early settlers of this town—that here they dwelt through a long life, reared a numerous family, participated in its municipal affairs, took an active part in the event which we commemorate this day, and that their remains now rest in yonder church-yard. That here my father was born and lived more than four score years, an active member of this community, and that his body, with that of my honored mother, are tenants of the same mansion of the dead; that here I first saw the light, spent the halcyon days of childhood and youth, first enjoyed the pleasures of social intercourse with my fellows whose homes were here.

Alas ! where are those late companions now ? Some, like myself, have emigrated, many have gone to the eternal world, a few remain, but so changed by time that I cannot recognize in them my former playmates. When I look around and see none but strange faces, the mutability of form and the brevity of life become painfully apparent ; the bloom and vigor of youth supplanted by the hoar and imbecility of age, infants and children become parents and grand-parents, tottering upon the verge of eternity, are incidents which force the reflection upon the mind, that probably not one, not only of this assembly, but of the hundreds of millions that now people the earth, will live until the advent of a second centennial anniversary of the incorporation of this town. They will all have passed away, and their places will be filled by billions yet unborn.

But I see change has not been idle in regard to other things ; roads have been discontinued and altered, new ones located and opened, “ The crooked made straight, and the rough places smooth ; ” old buildings have been demolished and many new structures erected on their sites and vacant lots ; and even this centenary church* has been rejuvenated by the plastic hand of change ; formerly a plain, square structure, standing in the middle of the common, in primitive simplicity, without dome or spire, destitute of external ornament and internal embellishments, its prominent sounding-board above, and its deacon seat and semi-circular communion table at the base of the pulpit ; its uncarpeted aisles and pen-like pews, with their uncushioned and hinged seats, to be turned up and let down at the rising

* The Meeting-House, in which the address was delivered, was built during the years 1765 and 1766 ; but moved back, repaired and remodeled, a steeple added, and the whole exterior and interior modernized in the year 1835.

and sitting of their occupants with a clatter sufficient to have awakened a Rip Van Winkle ; its negro seats in the rear of the front gallery, and the old people's in front of the pulpit, for the use of the deaf ; its two corner pews perched aloft over the gallery staircases,

Through which, and the scuttles above, were the ways
To the attic, the arsenal of those early days :

has now fallen back from its conspicuous locality to the site of its former horse-sheds ; rearing its steepled head in all the grandeur and assurance of modern renovation.

What changes will take place in the next coming hundred years, not only in this town, but in the world around, lie beyond the broad sphere of conjecture ; but judging the future from the past, they will be many and great. Less than two-and-a-half centuries ago our present enlightened and populous Commonwealth, a model to the world of industry, intelligence and national thrift and greatness, was a wilderness, covered with primeval forests, the gloomy haunts of savages and wild beasts, literally the domain of barbarism.

In 1620 our pilgrim fathers, driven by persecution and oppression from their native land, sought an asylum in the wilds of America, and landed on the inhospitable shores of New England, preferring liberty of conscience and self-government, coupled with all the hardships, the privations and perils incident to colonizing the New World, to the domestic conveniences and comforts of homes in the Old, conjoined with its intolerance and tyranny ; purposing to found a commonwealth upon the basis of civil and religious liberty, where they and their posterity might enjoy these inestimable blessings. To this end, before leaving the

Mayflower, they drew up and signed that memorable compact, which enunciated the vital principles set forth, more than a century and a half afterward, in the preambles of our state and national constitutions. It is so clear and emphatic I cannot forbear repeating it: They say, "We do by these presents solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politic for our better ordering and preservation, and the furtherance of the ends aforesaid; and by virtue hereof, to enact, constitute, establish and form such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony." Here we find the germ of our American Liberty Tree, thus planted by our forefathers, which was subsequently nurtured by the blood and treasure of their descendants, and now stretches its branches from the shores of the Atlantic to those of the Pacific, giving shelter and protection to more than thirty-one millions of freemen.

It was considered that this compact embraced no more immunities nor greater rights than was conferred by the charter of the Plymouth, and subsequently by that of the Massachusetts Colony, under which the emigrants organized their respective colonial governments that continued until these colonies were erected into the province of Massachusetts Bay, in the year 1692.

This union, with the changes made at that time in the provisions of the colonial charters, was the first overt infringement made by the British Government upon American liberty, and was the initial one of a series that eventuated in the dismemberment of the Colonies from the Mother Country, and the establishment of our glorious Republic.

Under the colonial charters the people elected all the officers of government, while the provincial gave to the Crown the appointment of the Governor, the Deputy Governor and Secretary ; the freeholders electing the Counsellors and House of Representatives, each town having the right to send two delegates to the General Court, which was composed of the Governor and Council and House of Representatives, and was to be convened annually on the last Wednesday of May, and at such other times as the Governor might see fit to call them together.*

The Pilgrims and the Puritans, although under distinct governments until they were erected into a province were united in their efforts to extend the bourn of civilization, and to build up a commonwealth, based upon the principles of self-government and equal rights ; which should be as enduring and stable as the Rock of the one and the Tri-mountains of the other. History and experience both furnish incontestable proof that their efforts, thus far, have been eminently successful, notwithstanding the magnitude and difficulties of their laudable undertaking.

The Plymouth, in seventy-two years from the time of its first settlement, increased from one hundred to at least seven thousand souls, inhabiting seventeen towns ; and the Massachusetts, in sixty-six years, had established fifty-five towns, having a population of about forty thousand.

This great progress was the result of a strict adherence to the principles of their civil and ecclesiastical polity, based

* This continued to be the commencement of the political year until altered by an amendment of the Constitution, adopted by the people on the eleventh day of May, A. D. 1831 ; by which it was changed to the first Wednesday of January ; thus abolishing forever in Massachusetts a holiday, time honored, loved, and observed during almost a century and a half.

upon the doctrines of Christianity. Hence, they extinguished the titles of the Indians to the lands in the interior by purchase and not by conquest, and in all cases made provision for the establishment and support of the gospel and schools.

Notwithstanding the great progress that had been made in the settlement of the country, immense tracts of land remained in the possession of the aborigines near the end of the seventeenth century. In conformity with the policy of our forefathers, on the twenty-seventh day of January, A. D. 1686, Colonel Joshua Lamb, of Roxbury, and others purchased of certain Indians a tract of land eight miles square, called Towtaid, lying near Worcester; which purchase was confirmed by an order of the General Court, passed on the fifteenth day of February, A. D. 1713, on condition that within "seven years time fifty families settle themselves in as defensible and regular a way as the circumstances of the place will allow on part of said land; and that a sufficient quantity thereof be reserved for a gospel ministry there and a school The town to be named Leicester and to belong to the county of Middlesex." This tract embraced the present towns of Leicester, Spencer, a part of Auburn and about two miles in width of the southerly part of Paxton.

On the twenty-second day of December, A. D. 1686, Henry Willard and four others bought of certain other Indians another tract of land twelve miles square, called Naquag, or Naqueag, embracing the present towns of Rutland, Oakham, Barre, Hubbardston, Princeton, and about two miles in width of the northerly part of Paxton. On the twenty-third day of February, A. D. 1713, this tract was confirmed to the sons and grandsons of the late Major

Simon Willard, of Lancaster, and others *; “on condition that within seven years time there be sixty families settled thereon, and sufficient lands be reserved for a gospel ministry and schools.” “The town to be called Rutland and to lie in the county of Middlesex.” The proprietors voted at Boston, in December, A. D. 1715, “That the contents of six miles square be surveyed and set off for the settlement of sixty-two families in order to the performance of the condition of the grant.” This territory is what constitutes the town of Rutland. The requisite number of settlers having been obtained, the proprietors confirmed this grant; and at a meeting of the freeholders and other inhabitants of this six miles square, held on the ninth day of October, A. D. 1721, it was “voted to prefer a petition to the General Court to give their sanction, and to establish them as a town, to have and enjoy all the privileges other towns enjoy.” The prayer of this petition was granted in May, A. D. 1722; and under authority of the General Court Captain Samuel Wright called the first town meeting, at which the town was organized by the choice of its proper officers. This meeting was holden on the last Monday of July, A. D. 1722.

* This was the celebrated Major Willard, who in A. D. 1675 went to the relief of Brookfield when attacked and finally destroyed by the Nipnet or Nipmuck Indians; who, according to Hutchinson, were located “On rivers and lakes, or large ponds where Oxford now is and towns near it.”

Major Willard had been sent (by the General Court) after some Indians westward of Lancaster and Groton; but hearing of the attack on Brookfield, marched with Captain Parker and forty-six men to its relief; and was afterwards censured and cashiered for disobedience to orders, says Doctor Fiske, which act of the Government “disgusted his friends and broke his heart.”—*Fiske's Sermon*, Dec. 31, 1775.

About two miles in width of the southerly part of Rutland, as thus established, now constitutes the northerly part of Paxton.*

As the prime object of the founders of Massachusetts, was civil and religious liberty, they, and their descendants, in all their movements touching the settlement of the country, and the establishment and construction of its municipalities and institutions, care was taken to provide for the support of "the Gospel Ministry, and Schools; believing, and truly, Christianity and learning to be the only sure foundations and pillars of republican government and institutions, and the perpetuity of democratic power.†

Hence the first public act of almost every district and town in the county, was to erect a meeting house, and settle a minister; religion and its ordinances being the alpha and omega of those stern pioneers of freedom; and whatever interfered with, or hindered their enjoyment of the public and social worship of their God, was deemed a serious evil, and they spared no pains or expense for its removal.

Meeting Houses had been built in Leicester and Rutland, standing near the sites of the present Congregational Churches in those towns; and a road opened leading from the one to the other, as early as A. D. 1721. This road, as appears on a plan of the District of Paxton, now in the Secretary's

* A part of Holden was annexed to Paxton, February 13th 1804, also, April 9th., 1839: and a part of the southwesterly part of Rutland was annexed to Paxton, and the line between the towns altered in some other parts by the Legislature, May 24th., 1851, and February 20th., 1829.

† See Provincial law passed in the year 1792: Ancient Charters and laws of Mass., page 243.

office in Boston ; * passed through the town to the east of its centre.

The first settlers of Paxton, were located on the outskirts of Leicester and Rutland, and many of them remote from this road ; which was reached only by paths through the woods and fields ; consequently, they were subjected to great inconvenience in attending public meetings, in either of those towns ; and therefore desired to become a distinct municipality, in order to be authorised to build a “ meeting house ” easier of access, than were those in Leicester, or Rutland.† To this end as early as A. D. 1761, a petition was presented to the General Court, by the inhabitants of the southerly part of Rutland, and the northerly part of Leicester, praying to be incorporated into a distinct municipality ; assigning as a reason, “ the great difficulties they labor under in attending public worship, by reason of the great distance they were from its places in the towns to

* See vol. 4, Map or page 19.

† See Colonial law A. D. 1679, Section 20. “ For as much as it hath too often happened that through differences arising in several towns, and other pretenses, there hath been attempts by some persons to erect new meeting houses, although on pretense of public worship of God on the Lord’s days, yet thereby laying a foundation (if not for schism and seduction, to errors and hereses,) for perpetrating divisions, and weakening such places where they dwell in the comfortable enjoyment of the ministry, orderly settled amongst them. For prevention whereof for the future, it is ordered by this Court, and by the authority thereof, that no person whatsoever without the consent of the freemen of the town where they live, first orderly had and obtained at a public meeting assembled at that end, and licence obtained to the County Court : or in defeat of such consent and license, by the order of the General Court, shall erect or make use of any house as aforesaid ; and in case any person or persons shall be convicted of transgressing this law, every such house or houses, wherein such persons shall so meet more than three times, with the land whereon such house or houses stand, and all private ways leading thereto, shall be forfeited to the use of the County, and disposed of by the county treasurer by sale or demolishing, as the Court that gives judgment in the case shall order.”

which they belong.” This petition having been dismissed, they presented another similar one, headed by Jeremiah Howe, of Leicester, in A. D. 1762, which was also dismissed. Not disheartened by their former ill success, but encouraged by the parable of the unjust judge, and importunate widow, they made a third application, assigning similar reasons with the additional one, “that the land prayed for in Leicester, was set off by a town vote, for the ends proposed, at a town meeting held on the sixteenth day of May A. D. 1763. This petition was presented to the General Court the same year, and an order of notice, was served on the town of Rutland, who objected to granting the prayer thereof, and it was dismissed on the thirty first day of December A. D. 1763. *

* The following is a copy of the petition, upon which the vote of the town of Leicester was passed.

To the selectmen of the town of Leicester, and the other inhabitants of the same. The petition, and desire of the subscribers hereof, humbly sheweth — That whereas in the government of Divine Providence, our habitations are at a great distance from the place of public worship in this town, which, together with the snow, and moisture of the land, it is exceedingly difficult a great part of the year, to attend on the public worship of God in this town ; We look upon it as our bounden duty to endeavour to set up the Gospel among us, by which we, with our families might more constantly enjoy the means of grace.

In order to accomplish the good end of setting up the Gospel, we propose, if possible to obtain leave so to do, to erect a town, or district between the towns of Leicester and Rutland, by taking two miles off each town, to make up the contents of four miles square. Wherefore your petitioners, humbly and earnestly desire, that for the good end above proposed, you would now set off by a vote of this town, two miles at the north end of this town, the lands with the inhabitants thereon, to be laid out, and connected with the south part of Rutland that is adjoining the same, to be erected into a town or district, by order of the Great and General Court of this province, as soon as may be, that we may set up a Congregational Church, and settle a gospel minister, according to the constitution of the churches in the land ; which we judge will be for the advancement of religion, and our comfort, if it be obtained in the way of peace. So wishing you health and peace, as in duty bound, we subscribe your petitioners : Leicester, May 13th., 1763. Oliver Witt, Timo. Barrett, Abraham

Notwithstanding the discouragements of a triple failure, these petitioners presented still another petition to the General Court, for an act of incorporation, signed by "Oliver Witt and others, inhabitants, some of them of Leicester, others of Rutland, setting forth the great difficulties they labour under by living at such a distance from the place of public worship in the several towns to which they belong, none of them living less than three miles distant, one only excepted, and some of them four, and many of them five miles distant, and the way bad; and praying that they may be erected into a distinct town, or district, or precinct, by certain bounds in said petition mentioned;" "it was ordered that Jedediah Foster, of Brookfield, and Col. Williams, on the part of the House, and Benjamin Lincoln, of the Council be a committee, in the recess of this Court to repair to the place petitioned for, to be erected into a parish at the charge of the petitioners, and that they hear all parties interested for and against said corporation, and report at the next session whether the prayer thereof should be granted." This committee reported in favor on the 23d., of January 1765; and a bill entitled "an act for incorporating the southerly part of Rutland, and the northerly part of Leicester in the county of Worcester, into a district by the name of Paxton, passed both branches of the Legislature to be enacted; and of the twelfth day of February, Anno Regni Georgii Tertii, Quinto 1765, was approved by the Governor Francis Bernard, and Paxton was authorized to take its place among the incorporated municipalities of the Commonwealth, vested with all the powers, privileges

Smith, Abner Morse, James Thompson, William Thompson Jr., William Thompson, Abijah Bemis, Daniel Snow Jr., James Nichol, Jason Livermore, Isaac Bellows, Nathan Livermore, Daniel Steward.

and immunities which with the inhabitants of any town in this Province, do, or by law ought to enjoy, excepting only, the privilege of sending a representative to the General Assembly." The charter gave them the right to join with the town of Leicester, and the Precinct of Spencer, in choosing representatives to the General Court.

John Murry Esq., of Rutland, was authorized to call the first meeting of the inhabitants to choose the proper District officers. That meeting was warned by Phineas Moore, and was held at the house of Mr. John Snow, on the eleventh day of March, in the year Seventeen hundred and sixty-five, when and where the proper officers were chosen, and the District was duly organized.

On the first day of April, A. D. 1765, and only twenty days after its organization, the district held a meeting, and voted to build a Meeting House; and at subsequent meetings during the year arrangements were made for carrying that vote into effect; a committee was chosen and the sum of thirteen pounds six shillings and eight pence was appropriated "for the purpose of procuring the Gospel to be preached in the place during the winter." The Meeting House was raised and partly finished that year, and a further appropriation was made for preaching.

Notwithstanding this prompt action in relation to the establishment of the public worship of God, more than two years elapsed before the Congregational Church was organized and a pastor settled. The Church Covenant is dated September 3d. A. D. 1767; and was signed by Phineas Moore, John Snow, Jason Livermore, David Davis, Benjamin Sweetser, Silas Biglow, (the pastor elect) Samuel Mann, Oliver Witt, Stephen Barrett, and Samuel Brown.

This delay was probably occasioned, at least in some degree, as I have often heard from persons who lived there at that time, by the efforts that were made for the establishment of an Episcopal Church in the district, a measure which was attempted, but finally defeated by the unyielding opposition of the sturdy descendants of the puritans, who had fled from its intolerance in Europe, and whose horror and hate of Episcopacy, had been transmitted to their sons.

The ecclesiastical and municipal records of Paxton, show that although the prime and professed object of the petitioners for a distinct municipality, was to obtain and enjoy greater facilities for public religious worship; they were not exempt from trials and difficulties. There was a lack of harmony and unanimity in regard to clerical and ecclesiastical affairs, during some portion of more than forty years. During its municipal existence, Paxton has had eight settled Congregational Clergymen, the aggregate of whose pastorates is about eighty-two years, averaging a fraction over ten years each.

Their first clergyman was Rev. Silas Biglow, a gentleman highly esteemed for his intellectual and moral worth, greatly beloved during his life, and as much lamented for years after his death by his parishioners. He was ordained on the 21st. of October A. D. 1767; and died on the 16th., of November A. D. 1769. His successor was Rev. Alexander Thayer, who was ordained on the 28th, of November A. D. 1770, and dismissed by an ecclesiastical council, mutually chosen by the parties in interest, on the 14th., of August 1782. The connection between Mr. Thayer and his congregation was not harmonious; various causes contributed to this want of Christian love and fellowship. He was strongly suspected of being at heart a royalist, which alone was sufficient to

alienate the affections of his people ; he charged his society with injustice, for not making good to him all loss in his salary by reason of the depreciation in the currency ; his salary having been fixed at £66, 13s. 4d., he contended that this sum should be increased in the same ratio that the currency had depreciated, which was not always done, although several grants were made for his relief. But political animosity and the increasing demand for money to carry on the war, prevented the inhabitants of Paxton from giving that aid and support to their clergyman, which under other circumstances they would have done. After the dismissal of Mr. Thayer, the society became very much divided, particularly in relation to the settlement of Rev John Foster as his successor. Mr. Foster possessed brilliant talents, but from some cause was not universally popular ; he had ardent supporters and determined and active opponents. Protests were read at the town meetings held on the subject of his settlement, and entered upon the town records, the protestants declaring they would never pay any taxes assessed upon them for his salary, unless taken from them by force ; * and alleging that in their opinion “ said Foster is not learned, nor orthodox, neither of good report.” Yet he was finally settled on the 8th. of Sept. A. D. 1785, and dismissed in 1789. He was a man of extraordinary mental powers, possessing a stentorian voice, great fluency, a perfect command of language, never writing his sermons, yet never hesitating a moment in their delivery, independent minded,

* At that time the Minister's salary was raised by a tax assessed by the town officers upon the polls and estates of all the inhabitants, except such as had filed certificates with them of belonging to some other religious society. This tax was specified on the assessor's books as “ Minister Tax,” and was collected in the same manner as the “ State,” “ County,” and “ Town,” taxes were.

with a certain obliquity of character which rendered him unpopular, especially with his rigid puritan brethren in the ministry. In early life I have heard some of his parishioners relate many anecdotes concerning him ; one or two of which will elucidate his character : — It was customary in those days when capital punishment was to be inflicted, to take the culprit on the day of his execution to some meeting-house in the immediate neighborhood of the gallows, and there in his presence have religious services performed, the clergyman to officiate on the occasion being previously nominated by the criminal. One Johnston Green, a thief and burglar who had been convicted and sentenced to be hung at Worcester, selected Mr. Foster to preach his execution sermon. On the appointed day a large concourse had assembled in the church as usual, among whom were many of the clergymen of Worcester and the adjacent towns. After the arrival of the officers of the law with their doomed victim, Mr. Foster invited one of the ministers then present to make the introductory prayer on the occasion, who declined ; another was requested and he declined ; still another who also refused, and the invitation was extended to all whom he saw in the house, which was successfully declined by all : Mr. Foster then stepped on to the stand in the pulpit, and as he did so, soliloquising, yet in a voice that reached every ear, “Thank God, I can preach and pray too.” He then prayed with such fervour and pathos that not only the prisoner, but many of the audience wept aloud, and to use the language of my informant who was present “there was not a dry eye in the house.” In a sermon he once said that “the doctrine of original sin, sprang from Rome in the third century, and would to God it was back again.” Some Church members were greatly shocked and offended, deem-

ing it rank heresy, if not absolute blasphemy. A church meeting was called to consider the matter; Mr. Foster attended, and to pacify the disaffected, he promised to make a public recantation of the offensive language the next Sabbath. On that day the house was crowded, and after the usual religious exercises were finished, he stated that he had been left to say in his pulpit that the doctrine of original sin sprang from Rome in the third century, and would to God it was back again. He then in a very penitential tone continued, "brethren I am sorry, I humbly confess my error, I regret it exceedingly; I regret that I did not say that the doctrine of original sin sprang from hell, and would to God it was back again." He was not required to make any more public recantations.

So great was the opposition to Mr. Foster that many seceded from the society and formed a new one; but after his dismissal an effort was made to reunite the two societies, which was effected, and took place on the 27th. day of May 1793; and on the 5th. day of November 1794, Rev. Daniel Grosvenor, previously settled at Grafton in Massachusetts, was installed, who by his urbanity and affability, succeeded for some years in maintaining harmony and peace in the society; and it was fondly hoped that the old root of bitterness was eradicated. But that hope proved fallacious. About the commencement of the present century dissatisfaction began to manifest itself, and increased to so great a degree that Mr. Grosvenor, whose health had become somewhat impaired, asked a dismissal, which was granted on the 17th. of March A. D. 1802. After a lapse of more than five years, Rev. Gaius Conant succeeded Mr. Grosvenor, and was ordained on the 14th. of February A. D. 1808; and

dismissed of the 21st. of September A. D. 1831; and on the same day, and by the same council that dismissed Mr. Conant, Rev. Moses Winch, was ordained as his successor. Mr. Winch held the sacred office until the 28th. day of August A. D. 1834, when he was dismissed; and was succeeded by Rev. James D. Farnsworth, who was ordained April 30th. 1835, and dismissed in May 1840. On the eleventh day of November Eighteen hundred and forty, the present worthy incumbent of the clerical office, Rev. William Phipps, was ordained, whose continuance in it for a quarter of a century, is plenary proof of his worth, and acceptability to his parishioners.

Paxton like many other towns in the Commonwealth was never incorporated as a town by any other special enactment than the one already mentioned; by which the inhabitants were vested with all the powers, privileges and immunities of a town, except only the right of sending a representative to the General Court. This right was granted to Paxton in common with all the towns and districts in the colony, restricted like it in that particular, by an act of the new State Government of Massachusetts in July, in the year Seventeen hundred and seventy-five. In the preamble of this act it is set forth, "Whereas there are divers acts, or laws heretofore made and passed by former General Courts, or assemblies of this colony for the incorporation of towns and districts, which, against common right and in derogation of the rights granted to the inhabitants of this colony by the charter, contain an exception of the right and privilege of choosing and sending a representative to the Great and General Court or assembly:—Be it therefore enacted and declared by the Council and House of Representatives in General Court assembled, and by the authority of the same,

that henceforth every such exception contained in any act or law heretofore made and passed by any General Court or assembly of this Colony for erecting or incorporating any town or district, shall be held and taken to be altogether null and void; and that every town and district in this Colony consisting of thirty or more freeholders and other inhabitants qualified by charter to vote in the election of a representative, shall henceforth be held and taken to have full right, power and privilege, to elect and depute one or more persons being freeholders, and resident in such town or district, to serve for, and represent them in any Great and General Court or Assembly hereafter to be held and kept for this Colony according to the limitations in an act or law of the General assembly, entitled an act for ascertaining the number and regulating the House of Representatives, any exceptions of that right and privilege contained or expressed in the respective acts or laws for the incorporation of such town or district notwithstanding."

As this act was passed by the inchoate Republican Government of Massachusetts, it may be interesting to inquire how that body came into existence and obtained power and authority to make altogether null and void the enactments of the Great and General Court, instituted and established by, and under the authority of "William and Mary, by the grace of God King and Queen of England, France and Ireland, Defenders of the faith; and of George, by the grace of God, of Great Britain France and Ireland King, defender of the faith, &c." To do this I beg your indulgence for a few moments, while I call your attention to some of the events which immediately preceded the commencement of armed resistance to British encroachments upon American liberty.

Thomas Gage arrived at Boston, in May A. D. 1774, commissioned as Governor and Commander-in-Chief of His Majesty's forces in the Province of Massachusetts Bay in New England, under royal instructions to enforce the obnoxious acts of Parliament, which the people justly deemed oppressive, and flagrant encroachments upon their charter-rights, and subversive to their liberties. He endeavoured to carry out those instructions by military force, and official chicane. The General Court was in session; and in consequence of the doings of the late Governor, Francis Bernard and his official satellites, a plan had been matured by the people to call a continental Congress, for the purpose of forming a union of all the Colonies, to resist British tyranny. This plan was to be brought before the House of Representatives for their approval and adoption; all of which had been kept secret from His Excellency and his tory officials. On the seventeenth day of June, the House closed its doors and proceeded to the consideration of that momentous measure; a tory member obtained leave of absence, and communicated to the Governor the subject of deliberation then before the House; whereupon he immediately dispatched the Secretary to dissolve the Court. That functionary, upon finding the doors closed, and demanding admittance was informed that "the House was engaged upon very important business, which when they had finished they would let him in:" whereupon he read the proclamation of dissolution, upon the door-steps, and in the Council Chamber. This was the last General Court ever convened and held in Massachusetts under the summons and authority of a Royal Governor. Subsequently General Gage issued writs to the towns and districts to elect delegates to a General Court, to be convened at Salem on the fifth day of October, but a

few days before that time arrived, he countermanded those precepts by proclamation. This last measure was deemed illegal, and therefore generally disregarded.* Ninety delegates were duly elected and assembled at the time and place designated in the writs, where they waited the entire day for the arrival of His Excellency, or some other constitutional officer to administer the customary oath of office to them; but no one appearing for that purpose, on the seventh day of October A. D. 1774, the delegates resolved themselves "into a Provincial Congress of Deputies of the several towns and districts in the Province of Massachusetts Bay, in New England," and temporarily organized by choosing John Hancock, Chairman, and Benjamin Lincoln, Secretary. The Congress then adjourned to meet at Concord the eleventh day of October; that being the time and place which the conventions of Delegates of the several counties in the province, had previously agreed upon, for the meeting of a Provincial Congress. This adjournment was therefore made in conformity with the resolves of those County Assemblies, which had been held before the issuing of those execution writs.

This Congress met agreeably to adjournment, and in conjunction with Delegates, who had been chosen by the towns and districts, for the express purpose of forming a Provincial Congress, they reconsidered the vote passed at Salem, and then organized by choosing John Hancock, President, instead of Chairman; and Benjamin Lincoln, was re-elected Secretary. A Continental Congress having been formed by Delegates from the several Colonies, and being in session at

* It was contended that the Governor could not dissolve the General Court until the members had assembled, and had been duly qualified: and having summoned one, he could not nullify that summons by a proclamation.

that time in Philadelphia. This Provincial Congress of Massachusetts consulted that body relative to the formation of a government for this Commonwealth. On the ninth day of June A. D. 1775, the Continental Congress in answer to the request of Massachusetts, passed the following; — “Resolved that no obedience being due to the act of Parliament, for altering the Charter of Massachusetts Bay, nor to a Governor or Lieutenant Governor, who will not observe the directions of, but endeavour to subvert that Charter, the Governor and Lieutenant Governor are to be considered as absent, and their offices vacant,* and as there is no council there, and as the inconveniences arising from the suspension of the powers of government are intolerable, especially at a time when General Gage hath actually levied war, and is carrying on hostilities against His Majesty’s peaceful and loyal subjects of that colony; in order to conform as near as may be to the spirit and substance of the Charter, it be recommended to the Provincial Congress to write letters to the inhabitants of the several places which are entitled to representation in assembly, requesting them to choose such representatives; and that the assembly when chosen should elect councillors; which assembly and council should exercise the powers of Government, until a Governor of His Majesty’s appointment will consent to govern the Colony according to its Charter.”

In accordance with the recommendation of this resolve, a “letter” was duly prepared, printed and dispersed to the several towns and districts, requesting “the selectmen thereof to call meetings of the legal voters of their respec-

* By the Charter of William and Mary it is provided that in the absence of the Governor and Lieutenant Governor, or deputy Governor, a majority of the Council were vested with the powers and authority of the Governor.

tive corporations to elect representatives to represent them in a Great and General assembly to be convened, held and kept for the service of said Colony, until the end of the day next preceding the last Wednesday of May next, if necessary, and no longer, at the Meeting House in Watertown, upon Wednesday the nineteenth day of July next ensuing the date hereof." This was dated the 19th. of June A. D. 1775.

The third Provincial Congress was dissolved on the nineteenth day of July A. D. 1775, and the New Government, in accordance with the recommendation of the Continental Congress was organized upon that plan; and this continued to be the form of Government, and the manner of electing its members, until the formation and adoption of our State Constitution in A. D. 1780.*

The Legislative body which gave to Paxton, and to all other municipal corporations restricted in like manner, the right of Representation in the State Legislature, was created and constituted, as I have just related by the voice of God, that is the voice of the people: "*Vox populi vox est Dei*," an authority superior to that of British Potentates.

The first Representative of Paxton, according to the best information which I have been able to obtain from its records,

* The Executive Council which was annually elected by the House of Representatives, as recommended by the Continental Congress, performed the duties of Governor as provided by the old Charter. Yet the people, being apprehensive that the exigences of the times required a Chief Executive Officer, as early as A. D. 1777, agitated the subject of framing and adopting a State Constitution; and on the 17th. of June 1779, precepts were issued by the General Court for the election, by the towns and districts of the State, of Delegates to meet at Cambridge in September following, for the purpose of forming a State Constitution. Adam Maynard, was chosen a Delegate to this Convention from Paxton on the tenth day of August A. D. 1779, as the town records show, "for the sole purpose of forming a new Constitution."

was Abraham Smith, who was probably elected on the 23d. of May A. D. 1776. I find a record of a warrant for calling a Town Meeting to be held on that day for the purpose of choosing "a person to represent them in the Great and General Court agreeably to a precept directed to them for that purpose." But there is no record of what was done at that meeting, and the warrant was not recorded until A. D. 1779. That Mr. Smith was then chosen is reasonably inferred from a vote of the town passed at a meeting held on the third day of May A. D. 1777, by which "Mr. Abraham Smith, our present representative" was instructed "to use his influence in the General Assembly" that a certain act be repealed. This is the first mention made in the records, of the town having a representative in the legislature. Rev. Alexander Thayer was sent as a delegate from Paxton, to the third Provincial Congress, which was convened at Watertown, on the thirty-first day of May A. D. 1775. The Committee of Correspondence for the County of Worcester, knowing Mr. Thayer's political proclivity to toryism, remonstrated against his holding a seat in that body; and a committee to whom the case was referred, reported against his right; but their report was not accepted, yet leave of absence was granted to the Rev. delegate, and a motion "that he be instructed to return as soon as may be" was negatived. Thus it appears, tho' the Congress virtually admitted his right to a seat, it was very willing to dispense with his occupation of it, probably on account of his want of political orthodoxy.

Paxton having been a part of Leicester and Rutland, for nearly half a century after the settlements of them, it is difficult to ascertain when the first permanent settlements were

made within its limits. Ralph Earl * owned and lived on the farm which formerly belonged to the late Joseph Peniman ; and Ralph Earl was one of the first fifty families, who settled in Leicester, and was one of the grantees named in the deed of the Proprietors of Leicester, to John Stebbins and others ; and to him was assigned Lot No. 47. Seth Metcalf was an early settler in the North-westerly part of the town, as appears from a special act of the Legislature to prevent his farm from being taxed in both Rutland and Paxton ; Phineas Moore, who lived on the road leading from Leicester to Rutland, John Snow, on the farm where the late Colonel Willard Snow lived ; David Davis, Benjamin Sweetser, Samuel Mann, Jonathan Witt, Oliver Witt, were among the early settlers ; also in the South-westerly part of the town were James Thompson, William Thompson, James Bemis, Abijah Bemis, Jason Livermore, Josiah Livermore, William Wicker, David Wicker, Jacob Wicker, John Wicker, Isaac Bellows, and Ezekiel Bellows, at a very early period. These facts I have learned from old family Records, and from the statements of very aged persons made to me more than sixty years ago.

When the engrossed bill for incorporating the town passed the House of Representatives, there was no name inserted in it ; the blank was filled in the Council by the word Paxton, in honor of Charles Paxton, who was at that time the Marshal of the Admiralty Court, and a great friend

* Ralph Earl had two sons, one of whom became somewhat famous as an artist ; — he made a painting of Niagara Falls ; and subsequently resided in one of the Southern States ; and there is good reason to believe that he, or a son of his, was the R. E. W. Earl, who for many years was an inmate of the Hermitage, employed almost exclusively in painting portraits of General Andrew Jackson ; and died there in A. D. 1837 ; and was buried in the garden near the graves of Gen. and Mrs. Jackson.

and favourite of Francis Bernard the Governor, and of Thomas Hutchinson, the Deputy Governor. When a child I have often heard it stated by elderly persons, that Mr. Paxton promised to give the town a Church bell if it was named after him; but which promise was never fulfilled. Although the political sins of Charles Paxton, were committed almost a century ago, history has not forgotten them and I trust I shall not be charged with supererogation, if on this occasion, I repeat some part of its record. He was a man of polished manners, pleasing address, and gentlemanly appearance,* but an intriguing politician, and a despicable sycophant, “every man’s humble servant, but no man’s friend,” as his proper figure was labelled, when on Pope’s day, as the anniversary of the Gun-powder plot was called, it was paraded through the streets of Boston, standing between the effigies of the Pope and the Devil. He was the tool of Charles Townshen, the Chancellor of the Exchequer, and in connection with that functionary devised the scheme of raising a revenue from the Colonies by a tax on glass, paper, painter’s colors, and tea, which passed both Houses of Parliament, and was approved by the King on the Twenty-ninth day of June A. D. 1767.† “The passage of this bill,” says Barry, “was not a little forwarded by the influence of Paxton, a citizen of Boston, who had been sent from America, at the instance of Bernard and Hutchinson, and Oliver, to appear as advocate of the officers of the Crown,

* There is a portrait of Mr. Paxton, by Wainwright, in the Rooms of the Massachusetts Historical Society, in Boston; and also another, as I am informed, in the Hall of the American Antiquarian Society at Worcester.

† This was the act which led to the associations in the Colonies to abstain from the use of English manufactures, &c., and in opposition to which the Tea was thrown overboard in Boston Harbor on the 16th of June A. D. 1773.

and to mature a scheme for a Board of Customs," at the head of which, Paxton was afterward placed, Sabin says, "for a pecuniary consideration," as he thinks there is evidence to show, "as he was a place hunter, bought and sold office with money, and was as rapacious as the fabled horpy." Mr. Paxton was particularly active and earnest for the issuing writs of assistance, by which the officers of the customs were fully authorized to enter any and all buildings to search for, and to seize, any and all goods and merchandize which they suspected had been smuggled. He often applied for them to the courts, and in opposing such an application, James Otis made that memorable speech which has immortalized his name as the accoucheur of American Independence; and of which speech John Adams said, "American Independence was then and there born. The seeds of patriots and heroes to defend the vigorous youth were then and there sown. Every man of an immense crowded audience appeared to me (says he) to go away as I did, ready to take up arms against writs of assistance." After the arrival of the first troops in Boston, at the instance of Paxton and his fellow Commissioners, James Otis denounced in a card the commissioners by name, which led to the assault upon Mr. Otis by John Robinson, one of the Commissioners of the Customs, and others, when Mr. Otis received a blow upon his head which finally terminated his life.

The course pursued by Paxton was so rapacious, insolent and tyrannical, that he became the just object of public hatred, was treated with indignity, was hung in effigy upon Liberty tree,* driven at one time by the wrath of the

* "Liberty Tree," was a large elm, which stood at the Junction of Essex street with Washington street, on the site of "Liberty Tree Block," nearly opposite Boylston street; on the front of this Block is carved in bass-relief, a

people into Castle William, and left Boston at the time of its evacuation by the British troops, went to Halifax, thence to England, where he lived in merited obscurity, and died at the advanced age of eighty-four years, A. D. 1788 ; as stated in Sabine's Loyalists.

One of the first public acts of the town, touching the affairs of the revolution, was to raise a committee "to petition the General Court for a name more agreeable to the inhabitants and the public than that of Paxton." No wonder that the citizens of this town wished to drop a name worthy of oblivion, and the execration of every true patriot ; and even at this late period it is a source of regret, at least to me, that the committee chosen for that purpose, either neglected their duty, or the Legislature did not discharge theirs.

However infamous the name Paxton may be when remembered as the designation of an unworthy British official, there is none that stands fairer on the page of history, than does the *Town of Paxton*.

During the exciting events which immediately preceded

representation of this tree, upon freestone. It was a favorite resort of the "Sons of Liberty," and the space around it was called "Liberty Hall," at the commencement of the Revolution. Here large assemblies of people often met for consultation and to deliberate upon measures to be adopted in vindication of their rights against Parliamentary aggressions. It was this spot consecrated to liberty, that the consignees of the tea, sent to Boston by the East India Company were summoned to come, on the 3d. day of November A. D. 1773, to resign their commissions before the citizens of Boston and vicinity, who had been requested to assemble there to witness the ceremony.

This famous tree, says Barry, was cut down by order of General Gage sometime in the summer of 1775, by the British troops and the tories, "who after a long spell of laughing and grinning, sweating and swearing, and foaming with diabolical malice succeeded in bringing its tufted honors to the ground, but not without the loss of one of their number perched upon the topmost limb, who was crushed by his precipitate fall to the ground."

the actual commencement of hostilities, the inhabitants took all those precautionary measures universally adopted by the towns throughout the country. At a town meeting holden on the 22d. of August A. D. 1774, a committee was chosen to consult and report on the state of public affairs; and they voted to buy a barrel of powder in addition to the quantity then on hand. A Committee of Correspondence and one of Inspection, was duly appointed; the latter of which was very vigilant in watching the conduct of all such persons as were suspected of Toryism, of whom there were several in the town, one of whom was the Clergyman. All the able-bodied men capable of bearing arms were formed into two companies, "The Standing Company," and the "Minute Company." The latter were fully armed and equipped, and were often exercised in military tactics; money was raised to pay the minute men for their time and expenses spent and incurred in military training. On the 17th. of January A. D. 1775, thirty-three men were drafted from these as minute men, who were duly organized and officered and on the receipt of the intelligence of the affair at Lexington and Concord, April 19th. 1775, they marched to Cambridge under the command of Capt. Willard Moore, where he with a portion of his men enlisted into the Continental army. Captain Moore was promoted to the office of Major, and fell in the battle of Bunker Hill. Several of this company served during the war. From one of them I heard the following statement of an event he witnessed, and which is illustrative of the feelings of the men of that day. Baron Stuben, a former European Military Officer, was Inspector-General of the Continental Army, was a thorough tactician and rigid disciplinarian, and in drilling our troops was very strict, and sometimes severe. The army was in

New Jersey, and where the musquitoes were so numerous that unless continually kept off by force would cover a person's face almost in an instant. The troops were being drilled by Stuben, who seeing a man near him brush the musquitoes from his face, sprang towards the offender with his uplifted bludgeon, aiming a blow at his head, which missing its intended object fell upon a soldier at his side with such force as brought him down upon his knees. The injured man rose instantly to his feet, and as he did so, drew a ball-cartridge from his box, bit off the end, dropped it into his musket, aimed at the Inspector and fired; but an officer seeing the actions of the soldier, rushed forward and with his sword threw up the muzzle of the gun, so that the ball passed over its intended victim. He was seized and disarmed, whereupon General Stuben apologized, saying it was the other he intended to hit, not him, for he was a good fellow, and offered him a piece of gold as an atonement for the blow; that was spurned with disdain by the champion of freedom, he saying "your money perish with you, I came to fight for my country against oppression and tyranny, and not to have my brains beat out by a d——d foreign renegade." This was the spirit of "76."

Paxton contained at the commencement of the war of the revolution about five hundred inhabitants, and during that struggle always furnished its full quotas of men, which were from three to eight for different lengths of service; on two calls it was eight each time. Besides these requisitions it furnished many volunteers. Jason Livermore, of Paxton, and Samuel Brewer, of Sutton, raised in Paxton and Sutton a company which marched from this town on the ninth day of August, 1776, to Charlestown, No. 4, in New Hampshire, thence to Tyconderoga and Mount Hope,

where they were stationed some considerable time. In short, there were many acts of individual devotion and patriotism, especially among the women of this town, which would have done honor to Spartan or Roman matrons. In order to furnish the minute-men with ammunition they gave up their pewter dishes to be made into balls with which to punish the violators of their country's rights and liberties.* It appears from the records that Paxton paid almost ten thousand dollars for hiring, clothing, &c., furnished the soldiers and for military stores demanded by the Government, besides the amounts paid into the State and other treasuries. In short, it did its full share in resisting the encroachments which its infamous namesake had labored so assiduously to make upon American liberty; and although its individual and municipal sufferings were extreme, and sometimes almost intolerable, its patriotism never flagged, and it evinced by its conduct a determination to die or be free. And history, if just, will laud its inhabitants as much for their untiring efforts in defence of liberty, as it may justly

* A father and three sons were plowing in their field when informed by a messenger of the incursion of "The Regulars" to Lexington and Concord, and that the Minute Company, of which they were members, would march forth-with. The father said "boys, unyoke the cattle, and let us be off." This was done, and with the wife's and mother's pewter plates and spoons in their pouches, in the form of bullets, they marched to Cambridge, and on the seventeenth of June, 1775, these same pewter bullets, were sent forth from the works on Breed's Hill, as messengers of death to the assaulting foe. The above facts I had from one of the actors; and from the wife and mother, who was left at home with a son, then not quite twelve years of age, to carry on the farm and provide for the family. This she did effectually, and in addition thereto, excavated the earth from beneath her barn and from some other buildings, and manufactured from it more than a hundred pounds of nitre, or saltpetre, for the purpose of making gunpowder; of which there was a great want for the army. This woman died in Paxton about forty years ago, at the great age of one hundred years, lacking a month or two. She was the widow of Jason Livermore.

execrate Charles Paxton and his wicked coadjutors for their strenuous exertions for its destruction.

In consequence of the smallness of its territory and its unfavorable position, and lack of natural advantages for manufacturing purposes, the inducements for immigration into the town have been small, while beyond a limited number to take the places of parents, its native sons and daughters have had but few motives to remain ; hence its population has not increased in as large a ratio as that of many other towns in the Commonwealth. At the time of its incorporation it contained about five hundred souls : in A. D. 1790, 558 ; in 1800, 582 ; in 1810, 619 ; in 1820, 613 ; in 1830, 597 ; in 1840, 670 ; in 1850, 820 ; in 1860, 725 ; inhabiting one hundred and forty houses, and constituting one hundred and seventy families. Their occupations were, in A. D. 1860, sixty-two farmers ; twenty-five farm laborers ; thirteen laborers ; three merchants ; ninety-seven boot-makers ; two male and four female teachers. Although the increase of population has been small, it does not follow that Paxton has not contributed its share in swelling the population of Massachusetts from three hundred eighty-seven thousand, seven hundred and eighty-seven, to one million two hundred and thirty-one thousand and sixty-six souls ; and that of the United States from three millions nine hundred twenty-nine thousand eight hundred and twenty-seven, to thirty-one millions four hundred and forty-three thousand three hundred and twenty-two souls, in seventy years ; that is, from A. D. 1790 to 1860.

Paxton, during its municipal existence, has participated in and witnessed mighty events, such as have astonished the world and are unparalleled in the history of nations. Thirteen young colonies with an aggregate population of a little

rising three millions, without an army, without a navy, without a treasury and general government, successfully resisting the oppressive domination of one of the most powerful nations of Europe, vindicating their title to a high place in the family of nations, and proudly assuming the part and majesty of a free Independent Republic, with a constellation of thirteen, now increased to thirty-six, stars upon its banner; the tide of civilization rolling on to the foot of the Rocky Mountains, breaking over their summits, reaching to the shores of the Pacific, and unlocking its vast stores of precious metals; guided by the arts and sciences, industry delving into the Alleghanies and their valleys, and unbarring their vast store-houses of coal and petroleum to commerce and manufactures; the vast discoveries of science and their application to the arts and the use of man; Franklin taming the lightning of heaven, and Morse with a wirey harness making it the post-boy of thought, transporting its messages from one extreme of the Continent to that of the other in an instant; the sun made a rapid and most accurate limner; the sting of pain extracted by the anæsthetic power of ether and chloroform; the immense improvements in navigation, commerce, agriculture and the mechanic arts, by which steam out-strips the wind; the reaper and the mowing-machine have rendered obsolete the sickle and the scythe; the rude looms and spinning-wheels of our grandmothers are superceded by the automatic machinery of the present day, whose millions of spindles and fly-shuttles, in concert with the voice of our water-falls, chant constant peans to the skill of our artizans; the cities and towns of our immense country linked together by a net-work of railroads, rendering transportation and communication easy and rapid; the science and the art, and the implements of war

revolutionized, by which the boasted wooden walls of England have become imbecile before the iron-clads of her former colonies, and the British Lion cowering behind them terror-stricken by the defiatory gaze of the American Eagle perched upon the towers of her Monitors. It has seen a Southern Confederacy, "conceived in sin and brought forth in iniquity," like its prototype, the Apocalyptic Red Dragon, whose tail, rebellion, drew a third part of the stars of our political heaven and endeavored to cast them to the earth, "speaking great things, saying, who is able to make war with me," fighting on the bloody fields of Bull Run, at York Town, at Fair Oaks and Malvern Hill; in the Valley of the Shenandoah, on the Heights of Antietam and the Plains of Gettysburg; at Pittsburg-landing, at Memphis, at New Orleans, at Vicksburg, at Chattanooga; in Alabama, in Georgia; the Carolinas; along the banks of the Rappahannock and the Rapidan; at the Wilderness and Spottsylvania Court House; before Petersburg and Richmond, that "habitation of devils and of every foul spirit, and the cage of every unclean and hateful bird,"—at last subdued and brought to nought, and its epitaph written by the red hand of assassination with the life-blood of a second WASHINGTON, "*Eternal infamy and execration.*" It has seen all this, and more; it has seen that plague-spot, slavery, washed from the body-politic by the blood of more than two hundred thousand of our gallant soldiers, and the foul stain of bondage removed from our escutcheon at a cost of more than three thousand millions of treasure.

ANNIVERSARY SONG.

WORDS AND MUSIC WRITTEN FOR THE OCCASION,

BY REV. WILLIAM PHIPPS.

YEARS GONE BY.

The song of years gone by, to-day we sing,
As here we gather round our native home ; —
The kindest memories of the past we bring,
With welcome greetings and with joy we come.

CHORUS : — A hundred years, a hundred years,
With all their scenes are gone ;
Yet may this home be safe to heirs,
A hundred years to come.

Our parents, friends, and kindred dear here came,
And lived to weave their brightest web of life ;
We muse enchanted on their hallowed name,
Since now they rest, beyond these years of strife.

These hills and vales from opening life we've known,
And here our earliest friendships have been made ;
No other spot on which the sun has shone,
Claims memories like these, that will not fade.

We come with teeming thoughts and melting hearts,
To consecrate a *century's birth-day* ; —
May they who next in life shall take our parts,
More earnest toil, and sing a sweeter lay.

ORATION:

BY REV. JOHN F. BIGELOW, D. D.

THE

PROGRESS OF THE AMERICAN REPUBLIC.

FRIENDS AND FELLOW CITIZENS : —

We have met to day to celebrate the Centennial of our birth-place : we have come to honor our native town by the services and festivities of this commemorative occasion. It is said that seven cities contended for the honor of being the birth-place of Homer ; we hope that none will quarrel for that distinction in respect to us, being content if our native town is pleased to acknowledge us as her sons and daughters. We are glad that so many of the family have come to pay a visit to our civic mother, on her hundredth birth-day. We rejoice that she bears her age so well ; without flattery, we can say that she grows prettier as she grows older. Since our boyhood, the town has received many improvements, not remarkable indeed to a stranger's eye, but noticable by ours. Though our native hills cannot boast an Acadian fertility, yet we are glad to see the smooth fields, the fine roads, the white dwellings, the convenient school-houses, and the pleasant Church. We rejoice that all of its affairs are so well maintained ; but, though interested in the present, our

thoughts will involuntarily turn to the past. We go back to our childhood: it seems but yesterday since we were on our way to school, padding bare-footed along the dusty road, pausing to skate the glancing stone upon the way-side pond, gazing with curiosity and wonder upon the Indians with their gay-colored baskets, and making our first acquisitions in the mysterious lore of reading, writing and the multiplication table. It seems also but yesterday, since of a Sabbath morning, we were on our way to the house of God. Even now rises up to view the old unsteepled Church, and we see the great square pews surmounted by a rack, through which we used to look, and the lofty pulpit towering above the deacon's seat, overhung by a ponderous sounding-board threatening every moment to fall upon the preacher's head, and making us feel that then as now-a-days, the ministry does not always occupy a safe position. We shall never forget the clatter which was made by the falling seats at the close of prayer, nor our astonishment at the first hearing of the bass-viol, nor the coldness of our feet before the end of the sermon, for then there was no heating apparatus, as now, to modify the frigid atmosphere. We remember also how the ears of the people were caught and their ideas set astir by the voice of the town-clerk publishing the marriage bans. Nor should we neglect to mention another vivid reminiscence. I mean that of the intense exhilaration felt, when one Sabbath noon, we saw a package of new and brilliant books opened for the establishment of a Sabbath School. I became a member; and recall with pleasure the memorizing and recitation of the scriptures, a practice, which the *abuse* of the question-books has thrown into desuetude. We cannot look upon the change, otherwise than with regret, for one Bible-lesson of this kind, is worth more than a

whole quarter's reference reading. Meanwhile other and soberer reminiscences are not absent from mind. There comes before me the countenance of the Pastor, whose venerable form has but so lately been missed ; there are present also the recollections of those, who, by exchange, sometimes occupied his place ; among whom were Tomlinson and Gay, Clark and Packard, Boardman and Miller, Goffe and Wood, Nelson, Bardwell, and others. Nor are forgotten those younger men, some or all of whom, if we mistake not, are natives of the town, the junior Conant, Grosvenor, Pierce and Howe. Going to our several homesteads, thoughts of fire-side scenes and by-gone days come back to us, which though a pensive sadness steals over us, we love to recall. We think too, of our early playmates, and wonder where they have gone and how the world has treated them. Alas, only a part of them remain ! The words of a grand-daughter of the gifted Sheridan rush to mind and we ask you,

“ Do you remember all the sunny places,
 Where in bright days long past, we played together ?
 Do you remember all the old home faces,
 That gathered round the hearth in winter weather ?
 Do you remember all the happy meetings,
 In summer evenings round the open door,
 Kind looks, kind hearts, kind words, and tender greetings,
 And clasping hands whose pulses beat no more.
 Do you remember them ? ”

We have met on this centennial day to exchange mutual salutations ; to look on the scenes which first we beheld ; to revisit the places where we played in childhood ; and to stand by the graves of friends ; for “ who has not lost a friend ? ” No convocation will ever assemble us all again on earth ; for, following in the rear of our ancestral procession, we soon, like our fathers, shall pass the shadowy bourne.

Would we gain the bright land whose flowery fields we trust
they have reached ; then must we follow in their footsteps ;
then must we heed that solemn voice saying :

“ So live, that when thy summons comes to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon ; but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

Our local annals have been ably traced. Having found in
them much to interest and instruct us ; much to attach us
to our ancestral home ; much to give us sentiments of ven-
eration for our fathers ; much to inspire in us high and
noble purposes of life, and being as we hope, duly resolved
to transmit, with all possible improvements, to those com-
ing after us, that, which we received from those preceding
us, let us turn our thoughts to a broader field, *The progress
of the American Republic.*

I speak of progress : I shall not now undertake to
prove that human society is progressive, for I assume it, be-
lieving that the development of the Divine plans in history
requires this progressiveness. Without this fundamental
idea, we can have no philosophy of history. More than
this : society gives forth in itself manifestations of a law of
advancement. When we reflect upon the tendencies of so-
ciety ; when we reflect upon its compensations, one being
able to supply, what another lacks ; when we reflect upon
the disposition in society to secure its gains in the form of
institutions, and to displace those institutions so soon as
they have accomplished their end ; when we reflect upon
the power in society of conveying the gains of one genera-

tion to another; when we reflect upon the liberalizing and enlightening effect of intercommunication, the stimulative influence of exigency, the encouragement to endeavor derived from success, and the desire in the human mind to realize ideals; when we reflect upon these things, we yield our assent to the doctrine of the progressiveness* of human society. Yet we construct no *a priori* theory of social progress, like that of Gurgot, and his disciples, Condorcet and Madame de Stael, based on the assumed perfectability of human nature, and requiring the utmost violence to set the facts into its Procrustean framework. While the reality of the progress is clear, it is not claimed, however, that it is chronologically uniform nor geographically equal. What we claim is, that a law is verified, the action of which is carrying forward the human race to a far higher historical destination. In accordance with this view, we assert that the last hundred years have formed an epoch of vast importance, in its bearings upon the interests of mankind. Limiting the view to our own country, we wish to look at it with respect to its general progress *past* and *future*.

I. We speak first of the past; but, upon this point, I regret to say, that the brevity of the hour will oblige me to omit all beyond a brief synopsis of what I intended to present.

Look to the nation's *political progress*. That the political institutions of a State are fundamental to its happiness and prosperity; that they have generally been found in a defective and inadequate condition; and that every patriotic and enlightened statesman will employ his utmost influence and endeavor to advance them to the highest practicable point, will doubtless be admitted truths. How did our Puritan

* See Dr. Huntington's Graham Lectures.

ancestry find them in the mother country? All the world knows the answer: they found them in a sadly deficient state, imposing heavy burdens, allowing but a stinted liberty, and especially abridging religious freedom. What course did they take? Such was the opposition to the progress of ideas, and such the hopelessness, for their day, of any essential reform, that finally they determined on the establishment of a new political system. With what breadth of conception they devised it; with what energy of purpose they went forward to its foundation; with what tenacity they clung to their difficult enterprise despite all forms of obstacles, the world well knows. What was the result? Behold it in this great Republic, which we see to-day, and of which we form a part. The settlement at Plymouth was made, and the volume of American history was begun. Engaged in fierce contests with the savages, distressed by the bloody wars with France, in which England was involved, and annoyed by grievance piled upon grievance, they had come forward to the year 1765, the date of our town, a year marked by an event more decisive, perhaps, than any other, in its influence on the history of the Colonies. What was that event? It was the passage of the memorable Stamp Act. The spirit of the people was aroused: a Congress of the Colonies was called: the country was agitated from one end to the other; and this state of public feeling progressed, until it finally culminated in the Declaration of Independence. Such was the condition of affairs, at the beginning of our century. Within a decade from that time the Revolution had already begun. In the spirit and struggles of that crisis, our fathers had a share; for they would not fail of participation in them if they could, and they could not if they would. The intelligence of the bloodshed at Lexington, the

call for recruits, the military preparation and the momentous emergency, which was forced upon the country, produced an intense excitement. To alarm and agitation, succeeded grievous pecuniary embarrassment; for the Continental currency became so depreciated, that it was almost valueless. Stories of these scenes, from the lips of a venerable relative, a sharer in them, are among the familiar memories of my boyhood. Of the successive stages of the revolutionary struggle; of the deplorable state of things which followed the war; of the origin and history of political parties; of the formation of Constitutional Government; of the progress of religious freedom; of the extension of our territorial limits by the Louisiana purchase; of the last war with England and of the late national crisis, I have no time to speak. I have alluded to the formation of the Union. What sort of a system was it? Was it a loose congeries of states, or was it a compact National Government? This is the question between Unionism and Secessionism: this is the issue, which has been contested in the great conflict, and which we believe the conquering arms of the Nation have settled for all time.

The *material aspect* of the national progress is one, too, which we must not leave out of view. Though the tendencies to a sordid materialism are to be deprecated, yet we suppose that mankind will always continue to look after their substantial interests. Proudhon tells us that "property is theft;" but probably he will not very soon make the world concur in his definition, for they will pertinaciously insist that the stealing of property, not the property itself, is theft. On this view, our people have acted; and, within the last hundred years, most notably have they augmented their worldly substance. What an increase of

property has there been since the beginning of our century! Look to the country, as it then was. See the thirteen English Colonies lying along the shores of the Atlantic and skirting an almost unbroken wilderness, that stretched from ocean to ocean. The resources of the people were limited. What was the state of things at the close of the Revolution? The national debt, at that time, as compared with the same at the end of the civil war, was only a mere item; but, considered in relation to the amount of ability to meet the indebtedness, it was a far heavier burden. In fact, the disparity, in this respect, is such as to forbid all comparison. No more than three millions at the close of the Revolution, the population is now more than thirty millions: at a still higher rate of increase has been the rise of property. Forests have been cleared: lands surveyed: roads laid out: cities reared: wharves and ships built to such an extent, that the statistics are amazing. The present, how unlike the past! How different now the great majority of the dwelling-houses, from what they were a hundred years ago! In expense, in architectural design, in internal arrangement, in furniture, and in general effect, how different? We do not deny that there were fine houses then; but they were the exceptions. The majority of them were not of costly construction. Enter them. Their occupants clad in home-spun, their buzzing wheels, their sanded floors, their straight-backed chairs, their wooden trenchers and their pewter plates give to things an unfamiliar air. How few are the conveniences and luxuries! Carpets and pianos are seldom found; heating furnaces, cooking ranges, bath-rooms, gas-lights and sewing-machines never. Look at the agriculture of those days, and compare it with the present. Invention and science have procured for us mani-

fold improvements and processes, of which there was then no knowledge. As to manufactures, it went ill with them, for English monopolists prohibited the fabrication, by the Colonists, of those things which they themselves had to sell. How rapidly, too, since the day of the fathers, have been developed the resources of our wide domain! Coal beds of untold extent lay spread out beneath their feet; metallic ores of incalculable richness slumbered in their unworked veins. To what an extent have later genius and industry brought these to light! What progress has there been in mechanical invention in general! If we mention the steamboat, the lightning-rod, the cotton-gin and the mowing-machine, these names will only suggest a numberless list, to which we cannot even allude. Almost everything is done by machinery, from the pointing of a needle to the tunneling of a mountain; the iron-horse speeds across the country, dragging after him scores of cars, with hundreds of passengers, at the rate of forty miles an hour; and messages of affliction, or business, or war are sent over the Continent on the wings of the lightning.

Still further; the *intellectual progress* of the people is a noble exemplification of public improvement. As there is a historic advancement of the individual, so there is also of the collective mind. By this progress I mean to include whatever is achieved in the enlightenment of ignorance; in the removal of error; in the enlargement of the sphere of ideas; in the attainment of truth; in the clearing of the popular intuitions; and in the increase, in general, of intellectual power. I mean also, to include whatever embodies and expresses, in a literary form, the national mind. In the early history of the Colonies there was a large number of cultivated men; but these were an importation, and, in pro-

cess of time, had passed away : there must be an intellectual growth from our own soil, which was the work of time. In no stunted degree, that growth has been realized. What have been the agencies at work in its production ? The influences have been manifold : some are obvious, others occult. Of all, however, the most fundamental and pervasive have been the Church, the College and the School ; for they are everywhere, opening their doors to instruct the people, not only in the city, but in the town as well, and even in the pioneer settlement, almost on the remotest verge of civilization. Co-ordinate with these agencies has also been found the Press, sending forth its bound volumes and its printed sheets in almost countless numbers. The newspaper is the peculiarity of the times. Dr. William Adams, in a graphic article on the first half of the present century, has well compared it to the telescope of Sir John Herschel, "which was so swung that it reflected all the distant wonders of the sky, sweeping across its lenses, upon a small horizontal table under the eye of the observer : analogous to this, the newspaper brings all the occurrences of the world, under the light of your reading lamp and within the sphere of your parlor table." What a development has there been of American Literature ! In the last half of the eighteenth century, it contained materials so valuable, that we must never cease to prize them ; but, so late as 1820, its meagerness was ridiculed by Sydney Smith, in the *Edinburgh Review*. How is it now ? Who pretends to deny that American Literature is a highly respectable entity. A Library could be formed consisting solely of American authors, and representing every department of thought and investigation. Such a Library we should rejoice to see established, and we hope it may be done. Not only in quantity, but

also in tone and quality how great an improvement! Earnestly have we looked for the time, when our Literature would become independent in its spirit and national in its character; when it would be no reproduction of a foreign species, but a native growth from our own fresh sward. Deeply did the eloquent Choate long for the day, when American scenery and history would be made classic by story and song. Of the realization of this wish, not a few have despaired, while some have hoped that the epoch might never come. Says Hawthorne, as quoted in the Westminster Review, it will be very long, I trust, before romance writers may find congenial and easily handled themes, either in the annals of our own stalwart Republic, or in characteristic and probable events of our individual lives. "Romance and poetry, ivy, lichens and wall-flowers need ruin to make them grow." Is not the hope of the novelist in a fair way to be disappointed, while the aspiration of the advocate is likely to be fulfilled? An English critic has already answered this question in the affirmative. Are we not justified in the belief, that this answer is the right one? We think so; for we are apprehending, more clearly, the principles of Christian civilization and statesmanship: we are promoting the study of theology and philosophy: we are rapidly preparing the materials for history, poetry and romance, which we believe can grow, not only in the shadow of ivied ruins and the gloom of decaying empires, but in the sunshine of a prosperous Republic. American Science, too, has come to be a great reality; for the scientific spirit has been active in our countrymen, since the days of Franklin. It has gained a European recognition. Not a few of its foremost names are mentioned with honor on the Continent. Who can doubt that another influence tending to

the improvement of our people is found in the facilities for intercommunication? If we had no means of conveyance, public and private, other than those possessed by the fathers; if the passage from Boston to New York required as much time now, as it did a hundred years ago; if the reports from Congress should travel no faster than they did, when Washington became the Capitol, would not this state of things be a sad disability, depriving most persons of opportunities for personal acquaintance with any section beyond their own neighborhood, limiting the diffusion of ideas and thus diminishing the popular intelligence? Is there not, also, an educational effect, in the action, in general, of free institutions? When we remember that Government springs from, and is responsible to the people; that they are called upon to apprehend principles and to form judgments of men and measures; that the Rulers receive and retain their positions only at the popular will; and that the masses exercise the right of elective franchise; when we remember these things, we cannot doubt their educational influence. For yet other illustration of our intellectual progress, could we not refer, with modest pride, to the long list of splendid names, adorning the history of the Republic? They would be connected with Divinity, Statesmanship, Law, Medicine, Education and Science pure and applied.

Furthermore, no account of our national progress would be at all complete, which should neglect its *moral features*. No theory of civilization, like that of Buckle and others, excluding moral causes, can be considered other than viciously erroneous. In the dynamics of social progress, moral influences, instead of being effectless, are the most potent of all. What was the state and form of these in 1765? What have

they been since? The Colonists were never indifferent to the interests of religion; and, according to their means, had made, from the beginning earnest efforts to secure the establishment of its institutions; but, during the war of the Revolution, religious influences were greatly interrupted. Pulpit services were suspended: church edifices were taken for barracks: the army chaplaincies could meet, only in part, the spiritual needs of the soldiers: the vices of the camp abounded; for war, however holy the cause in which it is carried on, is usually attended with more or less of demoralization. Nor was this all. English deism and French infidelity were spreading their baleful blight over the country. To say nothing of their effect on society in general, there is sad evidence, that many of the public men of that day were becoming the propagators of scepticism. The names of Thomas Paine, Ethan Allen and others will occur to mind. A favorable reaction, however, soon commenced. In the early revivals under Edwards and Whitefield, religion had struck to a profounder depth in the hearts of the people, resting not in the mere form, but becoming regenerative and experimental. Much seed was then sown, which germinated in the spring that followed the winter of the Revolution. After Independence had been achieved; after the excitements of the War had died away; after the formation of the Government had been effected; and after the period of national development had opened, the better influences of an earlier day soon re-appeared, and a happier epoch was beginning to dawn. What has been the subsequent moral and religious history of our people? The Christian element belongs to our institutions, as being inseparably connected with them, as being wrought into their very composition. In proof of this, we point to their origin, their theory,

their design and their name. What has been the working of that element? True, there has been not a little of social and political evil: there has been of late a stupendous outbreak of wickedness: there are among us multitudes of unevangelized people; but, in the moral and religious aspects of our country, there has been much to which we can look back with pleasure; much to encourage the faith and hope of pious men. Consult the annals of the different branches of the Christian Church. Trace the history of their growth, their trials, their sacrifices, their efforts for the evangelization of society. See them, on a better mutual acquaintance, laying aside their bigotries, discussing their differences with fraternal courtesy, and striving in love, though without the surrender of conscientious principle, for the conversion of sinners: see them founding Seminaries for the more thorough education of the ministry: see them rearing Churches, that the people might have the gospel preached to them: see them establish Sabbath Schools, that the young might be instructed in the Word of God: see them founding Bible and Tract organizations for the diffusion of religious truth, and employing the means, which the inventive genius of piety has devised, for the application of the Gospel to the masses: see them instituting the system of Missions, to send the knowledge of the way of life to the heathen, an enterprise whose lustre sheds a glory over the nineteenth century. We ask again, what has been the result of the Christian element working in our institutions? The full answer to this question would demand a reference to other topics, and especially to those vast combinations of our citizens for the promotion of temperance, reform, philanthropy and social progress. The century has developed

in an extraordinary degree, the mechanism, at least, and we hope no small amount of the true spirit of moral and religious culture.

This sketch of the Nation's *past* progress, though brief, is enough to shew the richness of the materials at hand, for the purposes of proof and illustration. With grateful pleasure, we have pointed out some of its leading aspects. Nor is the pleasing emotion felt by us while doing this, if kept within proper limits, an illegitimate one; for it is stimulative to high endeavor; but the feeling of gratification must not become self-complacency, and the cheer of encouragement must not pass over into boastfulness. To impart to us the needful knowledge of ourselves, to chasten the spirit of self-gratulation, to sober the flush of giddy expectancy, let us, while rejoicing over the advancement already gained, remember that there are many deficiencies to be supplied; that there are many evils to be corrected; that the future lies before us as a conception and not as a fact; that the realization of the ideal is dependent upon contingencies; and that the progress hoped for can be gained only by the formation, in our citizenship, of those great national virtues, which give soundness to individual character and solidity to the social system.

II. Let us, then in the second place, turn to the *future* of our national progress. What, now, are some of those indispensable virtues? Prominent among them, if not foremost is *sincerity*. Does this seem to be a cheap and unimportant virtue? It is one of the noblest elements of moral being. By sincerity, I mean not merely real or unbiassed conviction in matters of religious belief; but guiltlessness, freedom from hypocrisy, the correspondence of thought with expression, the conformity of reality, to appearance. This

quality is the inmost essence and conditioning principle of character. What therefore can exceed it in importance? Nothing; for, without it, all else is false and valueless.

How is it with respect to this virtue at the present time? Is it found in all the walks of society, at the required degree? The question needs no answer. Talleyrand is the reputed author of that master maxim of hypocrisy, that language is the means, not of expressing, but of disguising one's thoughts. That the unscrupulous diplomatist acted boldly and fully on his own principle, there can be no doubt; and no student of the revolutionary period of French history, can fail to see the evidence that the spirit of the minister had penetrated deeply into the character of the people. How is it in American Society? Is speech uniformly used for its legitimate purposes? No one can be uninformed on this point. By well phrased apologies glossing over some neglect of duty; by over-wrought recommendations made in order to sell at the highest prices; by pretended indifference feigned as a means of obtaining commodities at the lowest cost; by bland compliments addressed to one's face, while behind his back depreciatory criticism is not spared; by the countless forms of verbal artifice, adjusted always to a nice boundary between designed expression and intended reticence, is it not sadly evident that our English Vernacular is often employed for other purposes than the sincere utterance of thought?

Sincerity is the harmony of being and seeming; it is therefore the foundation of *honesty*, another of the Puritanic virtues. How is it thus? Through the fact that commercial integrity is only the adjustment of reality to appearance; is only making an article to be, just what it seems to be. There doubtless were dishonest men a hundred years ago,

for all times have produced them; but who doubts that honesty was a prevailing and characteristic virtue of the Fathers? None; for whatever may be our deficiencies in this respect, no one will wish to show himself so lacking in honesty, as to deny *their* claim to it. I have spoken only of the commercial applications of this virtue; but was this the only development of it found in the earlier times? It was applied not merely in business, but as well in the social, the political, the universal relations of life. It guarded the sanctities of home: it presided over the ballot-box: it directed the course of private and public activity. This great excellence, so marked in the fathers and so nobly exhibited anew, in the character of our late martyr President, let the Nation seek to copy.

Another stern, but noble and indispensable virtue is *justice*. Long has she held the emblematic sword and balance. Her name and her principles not only had a place in Roman Law, but are found in the christian Scriptures. The idea of justice is that of rendering whatever is due. Of dues, there are two kinds, rights and penalties: the former are for the innocent, the latter for the guilty. Law and justice were accepted and familiar ideas in the Puritanic epoch. What is needed in our times, more than anything else, is the re-establishment of these ideas, in the public mind. Justice, not Policy, should be the national motto. Let justice then, be rendered to all classes, in the concession of rights. Is it so rendered? The Government is hesitating on the extension of suffrage to the only loyal class in the South: it is questioning, which motto it had better adopt, forgetting that justice is the better policy. Justice is not a vengeful passion, but a righteous principle. It is no more a passion, when rendering dues in the form of penal-

ties, than when conceding them in the form of rights. Let justice, then, be rendered in the application of penalties. Is it so rendered? Not to the extent, which the safety of society requires ; but we hope, that hereafter, these dues will be more generally and promptly received. Upon all classes of felons, let the just penalty of the law be dispassionately, but surely inflicted. With respect to the insurgents, whose hands are stained with the crime of the foulest and the bloodiest rebellion known in history, let our maxim be “amnesty for the many, and penalty for the few.” With respect to the Ringleader and his compeers in crime, does any Portia ask, what mercy can you render them ? Justice answers in the words of Gratiano, “a halter gratis : nothing else.” Let treason, the highest crime against society have its deserts. We ask not for the bloody code of Draco, inflicting death for the least, and finding no severer punishment for the greatest crimes ; but we do ask for the unfaltering infliction of penalty proportioned to the turpitude of guilt.

An additional characteristic, the lack of which has been so marked in the development of nations and of society in general, is *humility*. In States, this spirit stands opposed to national vanity : in society, to aristocratic feeling. The student of history is acquainted with no fact more familiar, than that of the opposite of humility, appearing in both of these forms. He has seen that in nations as well as individuals, “pride goes before destruction and a haughty spirit before a fall.” Exulting in their grandeur and glory, and lording it over the weak with despotic rule, he has seen the proud monarchies of the East disappearing from the catalogue of nations. Following the march of empire, he has seen that the ancient nationalities of Egypt, Greece and

Rome have passed away, as if in retribution for their overweening insolence of pride and power. In the social development of mankind, he has seen, too, the aristocratic spirit exemplifying itself, from the earliest dawn of historic times, down to the present. He has seen it in perpetual conflict with its natural opposite, the spirit of democracy. The American civil War taken with the causes which led to it, supplies a chapter, and that the most awful in the history of the struggle. Social aristocracy appears in the pride of race ; and you have, as one species of it, the phenomenal prejudice against color. It appears as the pride of birth : and you recognize it in the boasted claim of descent from old families. It appears as the pride of position ; and it looks down with supercilious leer upon the common people, whom it styles the vulgar masses. It appears as the pride of wealth ; and it displays itself in the tawdry trappings of "shoddyism." Mankind do not object to aristocracy, for there will always be an aristocratic class : its distinction, however, must not be found in titled pedigree, in stately piles of brick and mortar, in gilded equipages, but in character and culture. This is a true aristocracy consisting of the best men ; and, in this country, no other will be able to erect itself into an institution, for it is hostile to the genius of the government. Here, where there exists no peerage ; where there is no fixed entailment of property ; where each man can choose his own business or profession ; where the lists of competition are open to all comers, it behoves the purse proud aristocrat to chasten the spirit of class pride ; to cultivate humbleness of mind ; and to be kind and affable to all ; for his hostler and boot-black may, hereafter, be living at the next doors, in larger houses and with more servants than he.

To this catalogue of fundamental virtues, there must be added that of self-control. In all ages, mankind have accorded to military conquest the honors of greatness; but we have high authority for the assertion, that self-conquest is a still loftier achievement, for "greater is he that ruleth his own spirit, than he that taketh a city." The one is a material, the other is a spiritual victory. This war with the spirit is one in which there is no escape from the draft; and each soldier becomes a conqueror or a captive. By Divine help the struggle, though severe, may be won. Conquering the higher nature asserts itself in independence of sordid desires and fleshly lusts; but, being conquered, the lower nature triumphs, subjecting the man to the sway of passions and sensuality. What is the moral issue at present, of this militant state of society? Rejoicing to see so many nobly win the day, we are agonized, when we behold such numbers yielding themselves, the almost unresisting victims, to the dominion of vice. What is their condition morally and physically? The character once fair is now blasted: the countenance once bright is covered with shame-facedness: the body once lithesome and magnetic, is flabby and nerveless: the whole man once an object of attraction is bloated with intemperance and sodden in debauchery. From this class of persons no longer exercising the power of self-control, society and the country have little to hope and much to fear.

The virtues already specified are deeply subjective, substantial with character and essential to it. Others there are which are more objective. Of these, one of the most important is *industry*. We are told that this is a hard working age; that the people are killing themselves by excess of work; that they must be called upon to desist from such

exhausting and mortal labor. Is this the correct view? The present is an age of morbid and vehement excitability, rather than of healthful and effective action. There is a class of persons, it is true, whose constitutions have been broken down by real toil; but subtract the number of those who have died by improper diet, by needless exposure, by vicious indulgence, by preternatural excitement, by unavoidable disease, and the statistics of mortality would be reduced to small figures. With all the ceaseless hum of business; with all the noisy bustle of activity; there are many who are trying to live without work. What is the result? We see it in the multitudinous host of office seekers; in the numbers resorting to questionable forms of pursuit; in the multitude seeking unlaborious callings, instead of finding their way to the farm and the work-shop. We see it in the preference for the avocations relating to the exchange over those relating to the production of property. We see it in the unrespectability of labor, an idea not absent from the North, but long prevailing, a blight and a curse, over all the South. Society must always depreciate in all its classes, both morally and intellectually, so long as an indignity is cast upon work.

Closely linked with industry, is the virtue of *economy*: they must always be associated; for without the latter, the former is profitless. What is economy? It is the judicious husbandry of one's means. Kept within proper limits, it is a fine virtue; but carried over to excess, it becomes parsimony, which is a mean vice. With this understanding of the term, look abroad upon society, and what do we behold? We see some who are pushing economy to a vicious excess, and in their coffers are hoarded the gains of the niggard and the miser. We see happily a large and we hope increasing

class, who expend judiciously, while they give liberally, receiving a prosperous thrift and accumulating wealth for their encouragement and reward; and we trust we shall see this class, in enlarging numbers, imitating the example of Mr. Peabody, planning comprehensive charities, executing their own Wills, thus aiding the progress of the Country and blessing the world. What else do we see? We see not a few, who are exhausting their means with lavish profuseness, some wasting large patrimonies, thus *rendering* themselves poor, and others squandering ample earnings, thus *keeping* themselves poor. Found as it is in all classes, extravagance is characteristic of the times. If it was confined to the wealthy, we should have little to say respecting it; for, though their expenditures might be foolish, the amplitude of their resources would enable them to meet the demands: when we see it to such an extent, however, in persons of limited means; when we see them striving in dress, in style of living, in exterior show, to imitate the rich; no sagacious mind can fail to perceive that the subject is one of momentous bearing upon the future progress of the country. Do you ask how this is so? I answer, through its moral effects, its reflex influences striking back into the character, and affecting it with unsoundness to the very core. The strife to keep up unreal appearances begets hypocrisy; and the effort to procure means leads to dishonesty. How was it a hundred years ago? How was it for a long period subsequent to that time? Then different ideas regulated the domestic economy. A young couple, upon their marriage, began the world in a small way. By taking sober views of life, and by pursuing a course of action in accordance with those views, they gained a competency, establishing pleasant homes and rearing respectable families. It was from homes

such as these, went forth the men, filling offices both sacred and secular, who have done such honor to the country. How is it now? Young people think they must begin married life, at a point higher than that, at which their parents ended it; in houses more ample, with furniture more expensive. What is the result? The glitter has no underlying solidity: expense increases: debt accumulates: mortgage is added to mortgage: business is done on credit: ownership becomes supposititious, rather than real. On the shores of the Piræus, there once lived a demented Athenian, whose name was Thrasyllus. In his hallucination, he supposed that all the vessels in the harbor were his own, entering them in his books, giving them bills of lading, and rejoicing over their safe return. Is there not many a modern Thrasyllus, holding property by only a putative proprietorship? We once heard of a pious clergyman, who was wont to sing with delight,

“No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man.”

Having been presented with a house and lot, it was not long before he went to the donors, requesting them to take back the property; and giving, as the reason, that it deprived him of the privilege of singing his favorite song. Are there not some reputed holders of large amounts of real estate, who may sing that song, so far as any embarrassments arising from ownership are concerned, with all the freedom they can desire?

With the economical management of the household, stands in close connection the exercise of *family control*. That free institutions must have for their foundation the intelligence and virtue of the people, is a received maxim. By its educational system, the country has made provision

for the security of the popular intelligence ; but for the popular virtue, it can have no guaranty, so long as the influences of home are adverse to it. The foundation of character must be laid in childhood and youth. The fathers understood this principle and based upon it their theory and practice of family discipline. Filial obedience, fraternal kindness, deferential manners, appropriate speech and seemly behavior were enforced by parental authority. Those virtues, without which no State has in it any principle of life and prosperity, were planted in the family. Age and superiority were respected, and respect was expressed by word and act. We are no sticklers for the formalities of deference : in most things we are opposers of fogyism ; but we can hardly help sighing for the good old days, when the boys and girls, on their way to school, made their respectful obedience to the passing stranger, and in replying to questions, were not wont to curtail their answers to the abrupt and naked monosyllables “yes” and “no.” How is it in these times ? Is family government maintained in its pristine validity ? The new spirit of the Age considered as a progressive tendency towards the ameliorations of society, is that which we glory in, and which we would promote ; but regarded as the casting away of wholesome forms, as the wanton rupture of social restraints, as mere change without improvement, it is not to be commended. Progress, which leaves behind the disciplinary domestic influences of by-gone days, the country must not encourage. A Christian household is the seminary of citizenship ; for obedience to parents prepares for loyalty to the State.

The idea of a well-regulated family calls up that of similar ones in its vicinity, thus suggesting the virtue of *neighborliness* and the offices of kindness in general. Romance

and Poetry have portrayed the loveliness of the cottage homes in Scotland, in England, in Switzerland and in other countries. They have, indeed, no elaborate architecture, no artificial beauty, no shining display; but, though simple and unpretentious, they are beautiful, surrounded by flowers and shrubbery, and peeping out from behind jasmine and woodbine. These pictures of domestic life, so fully set forth in literature, are interesting; but the quiet rural homes of New England, too, have always had, for me a touching charm. True, the æsthetic eye might have demanded more of ornamentation; but there was in them a pleasing simplicity: there was irreproachable neatness: there was fire-side happiness: there was neighborly good-will. As there was affection between the members of the separate families, so there was ordinarily mutual kindness and esteem among the collective families of the neighborhood. Kind offices were rendered: social affections were cultivated: sorrows and joys were participated in as common experiences: in sickness and trouble, they sympathized with the afflicted; and when death came, removing any of their number, they all mourned together, for they had all lost a friend. From the Savior's teaching, in the case of the good Samaritan, we see how naturally and beautifully, neighborliness widens and rounds out into a broad and generous philanthropy. Who cannot perceive the moral beauty of such a picture? Who does not wish that its realization may not be lost, but perpetuated and reproduced through all the country's future? Let the world talk to us of its greater and grander scenes, for it has them: let it boast its higher intellectual culture; as truly it may: let it extol its more finished forms of society, as it may be permitted to do; but where, in this imperfect sphere, has there been so much of good, with so

little of evil? Where has there been a state of society producing happiness so great, without corruption, and developing character so high, without ungeniality? If there has been such, we know not where.

We should never forget, and in times like these, we should not omit to mention *patriotism*, the highest and most essential of the civic virtues, for it is the soul of citizenship. Deficient patriotism is undeveloped treason. What is patriotism? Is it mere partiality for any particular division of the earth's surface? Is it pride with respect to one's own country; and insolence with respect to all others? Is it the doctrine of "my country right or wrong?" It is none of these: it is the sacred principle of loyalty to truth and duty represented in the Nation's institutions, defined by its laws, and protected by its power; a principle surrounding, with the hallowed associations of its own sacredness, the landscapes, which make up the country's domain and the flag which emblemizes its glory. It is an idea and an affection: as the former, it recognizes the great Puritan principle of freedom and religion, for which the Country was established and of which it is the defender; as the latter, it loves the institutions, which characterize it and the men who serve it. It seeks not the loaves and fishes of office; but, with generous self-sacrifice, it strives to promote the public good. It is not only ready to do and to suffer; but, with the myriads of our martyred heroes, it is ready, if called for, to bleed and to die.

These are some of the virtues of the Puritanic character not adorning it, as shining jewels hung upon the outward form, but entering into its constitution and making a part of its compacted substance. Let them become our own. If we would avoid an ill-starred future; if we would proceed

on the highway of advancing civilization ; then must these elemental virtues be taken up, and, by assimilation, become organic parts of our individual, social and national character ; if we would see the Country achieving any true gain in the career of national progress ; then must we endeavor, in an earnest and profound spirit, to guide our course on Christian principles ; to raise these ethical virtues, so that they may move upon a Christian plan ; to discard the doctrine of expediencies, compromises and policies ; to Christianize the great interests of society, in general, and to act, not alone with reference to the material and temporal, but with regard to the spiritual and the eternal.

Finally, what is the *outlook* for the future of the American Republic? Scarcely had it come into existence, when it became the subject of adverse and gloomy vaticination : its horoscope was declared to be unpropitious. At home, we have had a class of men, who have made it a point to depreciate free institutions, by comparing them unfavorably with European systems, and by asserting their failure. What was the consequence of such a course? Just what might be expected : to the extent of their influence, before the civil war, they had shaken the faith of the people in the permanency and adequacy of popular Government. Who are these men? Is it those, whom the Government had, in any way oppressed? Is it those, whose persons and property have been unprotected by the laws? No! It is generally those who have grown rich beneath its fostering care : who have had means and leisure to go abroad : who have become enamored of British and Continental aristocracies ; and who have been dazzled by the stars and garters of nobility. We have but little to say to this class of persons ; for it is all summed up in this, that if they cannot cease from this course, we hope they will go where they can have things

more to their wishes, leaving good houses and fine premises to better men. Not only so, but abroad there has been a school of prophets prognosticating evil to the country, and a multitude of Gibbons eager to write its decline and fall. With a spirit of equal prejudice and baseness, the charge has been put forth, that the American Government is a failure; "that a fatal degeneracy is stealing over the Country." In one of the most valuable of his speeches, the eloquent Everett vindicated the Republic from this vile slander, made, in the interest of absolutism, not only by the European Press, but in substance, in the English House of Lords. When we think of the brief time since the establishment of the Government: of the limited resources, in the beginning, at the Country's command: of the difficulties with which she has had to contend, we hesitate not to pronounce the American Republic an unexampled success. True, we have had evils in the national system, portending disaster, and one monster wrong, menacing certain destruction. This well-known danger was not one of mere weakness, threatening the dissolution of the political fabric, through the simple lack of cohesion in the materials; but the peril was that of explosion, through the antagonism of discordant elements. DeTocqueville could not have had an adequate conception of this form of peril, when he said that "the *prosperity* of the United States is the source of the most serious dangers, that threaten them." Doubtless there was and is much of peril threatening us from that quarter; but there was another more ominous portent. The darkening cloud of Slavery, however, so long casting its gloomy shadow over the land, is lifted, and its blighting effects are passing away. The question, meanwhile, recurs, what are the probabilities of the Country's Future? If the Nation follows the crooked counsels of Demagogues, making expe-

diency her Bible and Mammon her Jehovah, no prophet is needed to foretell her doom ; but, if she pursues the course marked out by ethical and Christian principles, if she remains true to herself, to humanity and to God, she needs nothing, beyond this, to insure her a glorious future. A Government, moreover, may be said to be strong or weak in itself and strong or weak in its resources. How is ours in the last of these respects ? Go to the history of the four years of the Rebellion, and you will be informed on the question of resources. How is it in the first regard ? It is strong, for it is emphatically a Government of Institutions, which cannot be overthrown, except with the breaking up of society itself. Says Guizot, "free institutions are a guaranty, not only for the prudence of Governments ; but also for their stability. No system can endure otherwise, than by institutions." Pure monarchy, instead of being the strongest, is the weakest government, for it is one without institutions, hung on the brittle thread of the ruler's life. Were you asked to point out the grandest and most brilliant monarchy in the history of modern times, where would you look for it ? Doubtless to the reign of Louis XIV of France. The old institutions had been destroyed and no new ones had been created. What was the result ? The Historian of civilization says that "pure monarchy was as much worn out in 1712, as the monarch himself." Our Government, as I have said, is institutional ; and this characteristic is, in itself, a principle of permanency. Who doubts, now, the strength of the Government ? The conviction of its power is fixing itself, more and more deeply, upon all minds, both loyal and disloyal. Nor is this impression confined to our own people ; for a reconstruction of European opinion is rapidly taking place. The "obstructive classes" on the other side of the ocean, have aided their natural allies on

they have prophesied ; they have ridiculed and they have reproached ; yet what has it all availed ? Is the world any longer in doubt, with respect to the result of the great conflict ? Not at all. Though contending with powerful and remorseless foes, the course of the country has been onward. The people of other lands, having looked, with a painful mixture of hope and apprehension, for the result of the struggle, are now rejoicing over the prospect lying before the friends of freedom. "The duel between Aristocracy and Democracy, in which there are no seconds, is determined in favor of the latter, the watchword being, as has been well said, on the one side "Privileges for the few," and on the other, "Rights for all." Let us, then, cherish a serene faith in the future of the country and the progress of humanity ; for despairing of these, we lose faith in God. Nor is the brightness of the prospect dimmed at all, by the circumstance of our brief stay upon earth. A hundred years hence, and we shall have long passed away, we hope not without leaving behind some good influences, going onward to the coming time : but the affairs of society will move on, others will have taken our places. How glorious will be to them the retrospective view ! The traveller in Switzerland, having followed down the banks of the Rhone, on his way to Mont. Blanc, and having gained the heights above Martigny, looks back with rapture upon the ground over which he has passed. Like a beautiful picture, the valley lies spread out at his feet. Thus will it be with those who shall come after us. Standing upon the heights of the twentieth century, how fine the landscape of history, on which they will turn their backward gaze ! How favored the eyes beholding the scenes, which will then meet their vision ! We are thrilled by their emotion, inspired by their spirit and irradiated by their glory. In the language of New England's great orator, we address to them our heart-felt greetings. "Advance, then, ye future generations." We hail you across the plain of a hundred years. We congratulate you upon the sublime epoch, which your lives may illustrate. More worthily than we, may you perform your duty and fulfil your destiny.

POEM,

BY MR. GEORGE G. PHIPPS.

VOICE FROM THE HILL TOP.

Not mine to sing this Century Day,
Nor other man's, I ween :
'Tis not for leaves on an oak-tree bough
To tell what the trunk has seen.

A voice from Asnebumskit ! *
Wreathed with the morning's mist,
A voice from Asnebumskit !
Whose mouth the clouds have kissed.
A voice from that stern old Sentry
Who has stood the long years by,
And steadily watched and guarded us
With calm, unfaltering eye,—
And has marked all changes that have come
Upon this Village that we call "Home."

Speak to us Asnebumskit !
Come to our feast, we pray,
And be for us, O Grand old Hill,
The Poet of the Day.

And as I shouted to his ear,
Mid the pine bough locks a-listening
He heard, and turned — with long, deep gaze,—
With tears in his dark eye glistening,
Which told there were thoughts of by-gone days
Upon his memory stealing,
And within his heart of rock, a place,
Where yet there were springs of feeling.

* Name of a high hill in Paxton.

And all his love for the little town,
 That thus in his shadow has nestled down,
 And so safely rested a Hundred Years,
 Seemed to rush to his eye and dissolve in tears !
 But again, of a sudden, his brow was clear

As when in the night we've seen him,
 Loom up against the pure blue sky,
 Not the film of a cloud between him
 And the stars above ; — then with voice as great
 As the roar of a tempest, He shook the State.

“ *Attention, Massachusetts !*

From Berkshire to the brine ;
 A Birthday, Massachusetts,
 To a little child of thine !
 A century old is Paxton ;
 Come up on her hills, and twine
 A wreath of love about her now,
 A wreath of your oak and pine,
 With a mother's kiss imprint her brow,
 Then list to a word of mine.

“ Brave, Loyal Massachusetts !

'Tis praise enough to say
 This Paxton's been a Child of Thine
 A Hundred Years, to-day !
 Born on thy cloud-encircled hills,
 Nor cradled gently there —
 Her lullaby but roaring winds,
 Her food pure mountain air,
 No wonder that thus long she lives ;
 For though seem young she may,
 Still must I witness to the truth,
 She's a century old, to-day !

“ Ah me ! but it seems but yesterday,

Since the Indians' plumes went nodding by
 And the wigwam stood on the hillsides bare,
 And the smoke of his camp-fire blurred the sky.

But yesterday,— since with delight I watched
 The white-man's axe the tall pine boughs lower,
 While along the streams the rude saw-mills sang
 That both Red man and forest's reign was o'er.

But yesterday,— since to these hills there came,
 Their homes and fortunes to seek or make,
 Strong honest men, thus to plant a town
 With their plough and anvil, hoe and rake.

But yesterday,— since to their village strayed
 The famed Saint Crispin, Patron of leather,
 Who, halting to give the good people advice,
 And smilingly summoning all together,

Advised them to stick to the last and the awl.
 And peg out their living with right arm and true,
 Then promised whate'er else they might come to want,
 He would furnish them boots, and a plenty to do.

For the clever old Saint, has himself always thought,
 And declared his belief, that true men are as great
 With a hammer for scepter, a bench for a throne,
 As if ruling an Empire, or guiding a State.

So in busy obedience have all since then lived,
 Busy as bees when the winter has flown,
 Busy with pegging, or drawing the thread ;
 While busy in playing, their children have grown,
 And busy has happiness been in these homes,
 Here busy contentment and joy have been known,
 Aye ! busy has love been, as elsewhere on earth,
 And busy has death been,—tells many a stone !

Ah yes ! full a hundred times indeed,
 Have I watched the snows of the winter, pile
 Down in the streets of this little town,
 As I've stood snow-crowned myself the while ;
 Then seen the Winter give way to Spring,
 Then the Summer roses in turn come on,
 Then the deep dyed leaves of the Autumn fall,
 Yes,—truth ! full a hundred years have gone !

Paxton, Dear Paxton ! “ left out in the cold,”
 High up on your hillsides, ne'er sought for their gold,
 But healthy and happy and not to be sold ;
 Aye, rugged in heart as the rocks in your mould,
 Paxton, rejoice ! you're a hundred years old !

But Paxton, dear Paxton ! I fold to my heart
 The thought that though small, you have well borne
 your part
 In all that your country has needed or asked,
 E'en to answer her bugles, your steps were not last,
 So Paxton, dear Paxton ! your honor is fast !

Then Paxton, dear Paxton ! While onward you press,
 In my heart I'll not find it to love you the less,
 Though you may be but humble :— your name is enrolled
 Mid the long list of towns, that the Union uphold,
 So Paxton I'm proud, you're a hundred years old !

And Paxton, dear Paxton ! thus stand to the last,
 Ever firm at the post where your lot has been cast,
 And let each year that crowns you, but add to the weight
 Of your sterling heart virtues, and courage so great,
 And through centuries coming, still honor your state.

So Paxton, dear Paxton ! I bid you adieu,
 Peace, joy and prosperity rest upon you !
 Still above you I'll watch, as through years that have
 fled ;
 Yes ! on oath will I guard you, by the Blue White and
 Red.
 Till the bow of two centuries bends o'er your head !

Thus the stern old Sentry ended,
 And though long I stood and hearkened
 Not a word more condescended
 And the clouds his face soon darkened ;
 But you see his post is taken,
 And his face like flint is set,
 So he's bound to watch above us
 One more hundred years as yet !

And may Paxton be forever,
 Or while foot shall press her sod,
 True to law and liberty,
 True to Country and to God,
 As the rocks stand firm beneath her,
 As his post this one will fill,
 Who on oath now stands to guard her,
 Grand old Asnebumskit Hill !

SENTIMENTS.

PREPARED AND ARRANGED BY

MR. GEORGE G. PHIPPS.

No. 1. *The Day we Celebrate* :—

Our little Paxton, this day closes its First Century of Life; but in it commences, also, its Second Century. May its march be thus ever onward, its humble place in the ranks of the Old Bay State never deserted; its marching music ever thus the *Voice of the Centuries*.

Response by Hon. G. W. Livermore, Historian of the Day.

2. *Paxton, the Home of our early Days* :—

May its remembrance be as dear to those who shall come after us, as it has been to ourselves.

Response by Rev. William Phipps.

3. *The Natives of Paxton* :—

Though so unfortunate as to have been allowed no *Choice*, as to Birthplace, yet will Paxton never be sorry that their parents chose for them, and chose *so wisely*.

Response by Rev. J. F. Bigelow.

Reading of the Poem : [*A Voice from Asnebumskit.*]

4. *The Paxton Glee Club* :—

Blending with echoes they can awaken from the past long century, let them also send down the ringing song to the *Hundred Years that are coming*.

Singing by Glee Club of "A Hundred Years Ago," and "A Hundred Years to Come."

5. *The Town of Leicester* :—

Though she could afford to give up her rights to our *lands* ; not yet can she to our *waters* : yet, on the bosom of the streams that rising among our hills, go forth to carry on her manufactures, would we ever float down to her kindest wishes of *Peace and Prosperity*.

Response by Jos. A. Denny, Esq., of Leicester.

6. *Our Common Schools* :—

And Little Paxton, it seems, must needs send out its own educated sons, to teach New England's other sons and daughters how to become True Scholars like unto themselves.

Response by Increase S. Smith, Esq., Teacher in Dorchester, Massachusetts.

7. *North Brookfield* :—

Though so powerful be the fascination of her eye, that she has drawn away more than one of Paxton's children from her, we can yet but rejoice in her taking such good care of them ; and allowing them, at least occasionally, to come home to visit.

Response by T. M. Duncan, North Brookfield.

8. *Leicester and Rutland* :—

Though Paxton was originally "set off" from these towns, not yet is she in the least "set off" from their neighborly good-will and affection. May the Band of Music the one sends us to-day, to aid in our festal joys, be an emblem of that Band of Sympathy whose music of *mutual trust* shall ever unite these respective towns.

Response by "Leicester Band," Capt. J. Cogswell leader.

9. *Our Fathers and Mothers* :—

Sowers of good seed by the fireside, they have thereby given sons and daughters to *their Country and to God* : — may their dear Memory and Love be ever green as the pines upon our hill-tops.

Response by A. E. Bigelow, Esq., of Clinton, Mass.

10. *Worcester* — "*the City down below*" us : —

Commerce with her is certainly brisk, if not so very advantageous to Paxton : we receive her goods, but pay in *jewels* — *even our sons*.

Response by Loammi Harrington, Esq., of Worcester.

11. *Illinois*.

Though many birds reared mid the wind-rocked boughs of Paxton have since built nests of their own in the distant forests of

the West, we rejoice that at least, *once in a hundred years*, their voices can be heard again in *the Old Home Tree*.

Response by Rev. E. Gerry Howe, of Waukegan, Illinois.

12. *The Natural Productions of Paxton* : —

Limited though they may be, yet Spencer alone can testify that we have at least raised, now and then, a few *good wives*.

Call for response from either of the "four Prouty," brothers, who have all taken wives from Paxton.

13. *Massachusetts* : —

Proud of her noble honor, trustful in her love, and nestled closely, as we are, to the very *Heart* of this dear Mother, (viz. Worcester) there is little danger of Paxton's ever *seceding*.

Response by David Manning, Esq., Worcester.

14. *Our Returned Volunteers* : —

May the thought of those Victories they have helped to secure, and the sight of the Old Flag they have so nobly defended, mingle with the grateful thanks of a saved country in being ever to them the *richest of rewards* — the most satisfactory of annuities.

Response by Capt. Verannus Parkhurst, of Templeton.

[Glee Club sing "Jefferson D."]

15. *The Union of the States* : —

Paxton has always been interested in it; has done its full share with sword and rifle, taxes and *men*, to maintain it; upon it then does she also trust, and with hope and confidence look forward to another *Century*, of prosperity and happiness.

16. *Those "to the Manor born"* : —

Wherever in the "wide, wide world" they pitch their tents, still may they ever be in heart — *not far from Home*.

Response by Solon C. Howe, Esq., Holden.

17. *The Church and Sabbath School* : —

The Safe-guard of the Present and Future, as they have been of the Past: may the sacred care and love of coming generations ever protect and sustain their interests.

Response by Rev. Moses G. Grosvenor, Clarendon, Vt.

18. *Our Fallen Brave* : —

Among the thousands that have died for country in *the past four years*, wherever may rest *our own martyred soldiers*, — peace to their hallowed dust! Still living in our hearts and memories for

the deeds that led them unto death — with pride mingling with our tears will we never cease to twine wreaths to their honor.

19. *Worcester Boys*: —

As so many of them have courageously scaled our heights to-day, we will *dare* them to withdraw their charged batteries without firing a gun or two more; if for no other reason, at least to hear them *speak*, on these echoing hill-tops.

Response by K. A. Hawes, Esq., of Worcester.

20. *The Ladies of Paxton*: —

Blossoms of our Century Plants: may the fragrance of their memory be dispensed through all the century to come.

21. *The Boot-makers of Paxton*: —

May their industry “stick to the *last*,” and *wax* greater and greater even to the *ends* of their *thread* of life; may their zeal in enterprise never flinch a *peg*, nor their “*understandings*” ever grow shaky: while upon the altar of country may they still ever be ready to lay down their “*little all*” with unshackled arms and whole-souled (soled) effort to *hammer* out no *boot-less* blows for Home and Liberty.

22. *Our Committee of Arrangements*: —

Our thanks and compliments shall all be included in one *far-sweeping wish*: — when the next Centennial comes round, may this same Committee be as fully “*Alive*” to *duty* as they have been to-day.

Response by Wm. Mulligan, Esq., Paxton.

(FINAL TOAST.)

23. *The Two Hundreth Anniversary of the Town of Paxton*.

Let those here who may survive to see it, if *one* there be, — not then forget to call forth from their *long, long memory* this charge: bear down our salutations and good wishes to the *joyful* 1965.

Response by Band, and united singing of “*Auld Lang Syne*.”

Thus closed the delightful Celebration of the *First Centennial of the Town of Paxton*, leaving the most pleasant impressions upon all who assembled to enjoy its varied exercises.

MILITARY ROLL OF HONOR.

The celebration of the Paxton Centennial occurred during the war of the rebellion ; but as this memorial is printed after the close of the war, it has been deemed not inappropriate to add the *names of the soldiers* who enlisted in the defence of their country from this town.

The following is believed to be as accurate and complete a list as can now be obtained :

- | | |
|--|--|
| HENRY A. ALLEN, served two enlistment, nine months and one year. | MICHAEL KERRIVAN. |
| SIMON C. ABBOTT, | SYLVESTER LARIBEE. |
| HENRY G. BIGELOW, wounded at Antietam. | NATHAN A. MUNROE, died at Murfresboro, Tenn. Aug. 8th. 1862. |
| GEORGE R. BROWNING, re-enlisted. | SOLOMON R. MAYNARD, died at Newport News, March 2d. 1863. |
| HENRY A. BROWNING, wounded at Coal Harbor, and died on the way to Washington, June 16th. 1864. Was brought home. | EDWARD E. MUNROE, died a prisoner in the hands of the rebels. |
| CHARLES BUTLER. | FRANK W. MULLIGAN. |
| CHARLES G. BIGELOW, served two enlistments, nine months and one year. | JOHN S. MILLS, died at Washington, April 15th. 1865. |
| WILLIAM F. BROWNING, served two enlistments ; nine months and one year. | ALVIN S. NICHOLS, died at Crab Orchard, Tenn. |
| ISAAC J. BOWEN. | SAMUEL A. NEWTON. |
| HENRY A. W. BLACKBURN, | NAHUM NEWTON. |
| GEO. P. BROWNING. | ERASTUS W. NEWTON. |
| HERBERT CHEENEY, | CHARLES H. NEWTON. |
| DANIEL CUMMINGS, died April 28th. 1862. | CYPRUS OSLAND, died May 4th. 1862. |
| JOHN A. CUMMINGS. | DAVID W. PRATT, captured at Plymouth, N. C. and died in Andersonville prison in 1864. |
| EVERETT W. CONANT. | JOHN S. PRATT, captured at Plymouth, N. C. and died at Andersonville prison in — 1864. |
| WALLACE S. CHASE. | EDWARD F. PRATT. |
| OTIS DAMON, — re enlisted. | ALBERT PRATT. |
| GEORGE W. DODD. | GEORGE O. PEIRCE, died at Harrison Landing, Va. July 1862. Was brought home. |
| ALANSON H. DODGE. | JOHN D. PIERCE, shot in front of Petersburg, July 19th. 1864, was brought home. |
| AMBROSE FAMES. | |
| CHARLES O. GOODNOW. | |
| ALVIN S. GRATON. | |
| JAMES HOLMES. | |

HOLLIS H. HOWE, died at Yorktown, Va. June — 1862.

CHARLES A. HARRINGTON, died at Annapolis, Md. Jan. 8th 1862, and was brought home.

WARD HARRIS.

SAMUEL HARRINGTON.

GEORGE M. HARRIS.

JOHN HOLMES, Jr.

GEORGE R. HUBBARD, shot dead in the trenches in front of Petersburg.

WILLIAM E. KEEP, served two enlistments, nine months and one year.

WM. F. PIKE.

HIRAM N. PARKHURST, died at Newbern, N. C. Sept. — 1864. was brought home.

CHARLES H. PARKER.

WALTER SHAW, died at Washington, Aug. — 1862: brought home.

ISAAC R. SAVAGE.

JOHN W. SMITH.

WM. M. WARREN.

HENRY C. WARD.

WILLIAM WARE.

Of the fifty-nine, whose names are here given, four served two enlistments, of nine months and one year, and counted a second time on the quota. Four "three years men," re enlisted, and were counted again on the quota. Of the twelve men who were drafted, two responded in person and entered the service, viz: John K. Davis, and William Gibson. One furnished a substitute, and one paid commutation. Two men were credited to this town on other enlistments. John C. Bigelow, placed a representative in the service (Henry Evans,) thus making in all seventy-four men furnished directly by the town of Paxton.

In addition to these the following persons, citizens of Paxton, enlisted elsewhere.

CHARLES E. GRATON.

GEORGE F. CHEENEY.

SAMUEL STRATTON, died Sept. 6th. 1864: was brought home.

GEORGE W. BROWN, died in—— 1864.

JAMES D. BUTLER, died June — 1865,

EDWARD D. BIGELOW.

BENJ. F. WARE.

CHARLES A. BEMIS.

Of the number of those who entered the service for the town of Paxton, fifteen died while thus engaged:—two who were discharged for disability, died very soon after, viz. Daniel Cummings and Cyprus Osland. Of those who enlisted elsewhere, three died while in the service.

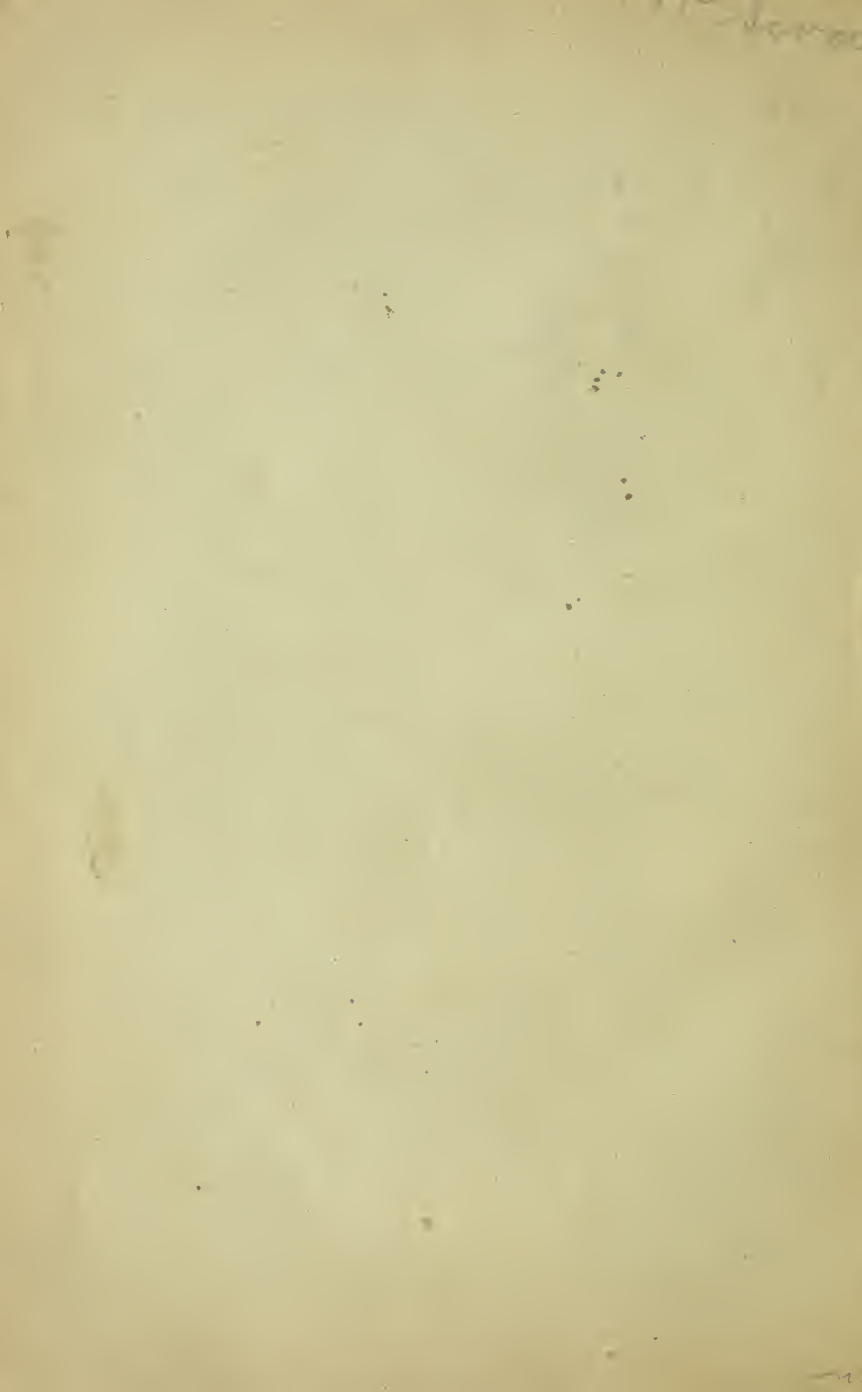
Thus it will be seen that twenty in all, citizens of Paxton, who served in the war died. All the rest as far as known at this time, are still living.

A record worthy to be preserved, for at least, a century to come.











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